ŚAIVISM THROUGH THE AGES

RABINDRA KUMAR SIDDHANTASHASTREE

This book amply illustrates in the light of the Vedic texts that Śiva (or Rudra) is one of the names of the Supreme Spirit, who has two different form– one the minutest residing in the heart of every living beings, and the other the largest holding the entire universe including the heavenly bodies in the milky way. Śiva is not a non-Aryan god; and the term Liṅga instead of indicating his phallus, stands for the endless space (ākāśam liṅgamityahuḥ). The Lord was never conceived only as a terrible god; but at all times all His three different activities were correctly conceived by the Indian seers. His serpent stands either for the Kula Kuṇḍalini (electrical energy in a human body) or for his terrible wrath against the sinners. Likewise, the significance of different limbs, weapons, mount, garment, matted locks etc. of the Lord are also given with authoritative texts. Moreover various types of Śivaliṅgas and the innumerable Liṅgas found at different places, with their recorded history are also given.

Śaivism Through the Ages

Śaivism Through the Ages

by

Prof. Rabindra Kumar Siddhantashastree

Munshiram Manoharlal Publishers Pvt. Ltd.

First Published 1975
© 1974 **Siddhantashastree**, Rabindra Kumar (b. 1918)
Published by
Munshiram Manoharlal
Publishers Pvt. Ltd.
54 Rani Jhansi Road
New Delhi 110055
Printed in India by
Agra Printing Works,
Delhi 110032

CONTENTS

	Page
List of Abbreviations	vi
Preface	vii
Chapter I	
Conception of Rudra in the Early Vedic Texts	1
Chapter II	
A Critical Review of Sir R.G. Bhandarkar's Views	23
Chapter III	
The Antiquity of Śivaliṅga	49
Chapter IV	
Different Types of Śivaliṅgas	70
Chapter V	
Popularity of Śiva	85
Chapter VI	
The Puranic Stories About Śiva and their Significance	102
Chapter VII	
The Ideas Behind the Image of Śiva	116
Chapter VIII	
Śaivism in Kaśmir	128
Chapter IX	
The Vīraśaiva Sect of the Śaivas	151
Chapter X	
The Pāśupata System of Śiva Worship.	163
Bibliography	171
Index	175

ABBREVIATIONS

In this book attempts have been made for giving the full name of books and other authorities. Only under compelling circumstances the following abbreviations have been used.

AV.	Atharvaveda.
MU.	Maitrāyaṇī Upaniṣad.
ṚV.	Ṛgveda.
SB.	Śatapatha Brāhmaṇa.
SU.	Śvetāśvataropaniṣad.
TS.	Taittirīya-saṃhitā.
VS.	Vājasaneyīsaṃhitā.

PREFACE

Hinduism is distinctly different from other religions because of holding an incomparable form of Monism in accompaniment with the idea of other deities as subordinate to the non-dual Supreme Spirit. Every cult of the Hindus gives a particular name to this Supreme Spirit, holding all other gods and goddesses as His or Her agents. Śaivism is the religion of such a cult which holds Lord Śiva as the Supreme Spirit, pervading the entire universe with His bigger form and at the same time residing within the body of every living being with His minutest form popularly called *Jīvātman* (soul in a body). Brahman and Viṣṇu, the lords of creation and subsistence respectively, according to this cult are subordinate to Lord Śiva. This Supreme God is conceived as giver of wisdom and salvation, for which the Brahmins and the widows offer worship to Him every day. As this God can be propitiated very easily, the epithet *Āśutoṣa* is often added to His name.

The popular idea among the modern educationists that Śiva, originally was a non-Āryan deity, and that the term *Śivaliṅga* stands for the phallus of the God, are belied by innumerable evidences found even in the earliest portions of the Vedic texts and are quoted in this book. As regards the correct significance of His serpent and that of His lower garment which is a hide, either of a tiger or of an elephant, these are recorded in the sacred books themselves, which will be known from the quotations given in the present book. The fact that the term Liṅga stands for the all pervading Ākāśa (ether), a representation of the all pervading Supreme Spirit is found in the Purāṇa literature, and is quoted in this book with apt interpretation.

This book consists of 10 chapters, each dealing with a different aspect of Śaivism. The 1st chapter shows the conception

of Śiva, as recorded in different Vedic texts. The 2nd Chapter refutes the wrong ideas either given or approved by Sir R. G. Bhandarkar and others. In the 3rd Chapter hoary antiquity of Śivaliṅga worship starting with formation of the first known Liṅga is given. The varieties of Śivaliṅgas and the results of their worship have been discussed in the 4th chapter. The next chapter shows the popularity of Śivaliṅga worship throughout the length and breadth of the Indian sub-continent. In the 6th Chapter all the misinterpretations of the Puranic texts regarding Śiva and His worship have been refuted and correct interpretations are given. The philosophical interpretations regarding the significance of Śiva's image, limbs, weapons etc. as recorded in the Puranic literature are given in the 7th Chapter. The last three chapters deal respectively with Kāśmir Śaivism, the Vīraśaiva sect, and the Pāśupata system of Śiva worship.

It is desirable that people should not cherish any wrong idea about such a popular god of the Hindus, or even about the different processes of his worship. If the readers go through this book with interest and judge all my arguments and quotations with an impartial mind, then I shall deem my labour as successful.

Calcutta,
18 December 1974 R. K. S.

1

CONCEPTION OF RUDRA IN THE EARLY VEDIC TEXTS

The ancient ideas

The idea of Dharma or religion originated in India in the hoariest antiquity, and the first religious rite arising out of the above idea came into existence in the form of a ritual, at which oblations were offered to the Lord Almighty in a sacrificial fire. Yāska, the lexicographer himself has admitted this fact in the Daivatakāṇḍa of his *Nirukta* (XLL. 41). In this connection he has quoted the verse '*yajñena yajñamayajanta devāh. . .*' etc.[1] from the *Ṛgveda* and said that the term *yajña* in the verse stands for Agni (fire) and that the verse informs us the fact that in the first sacrificial rite the Fire-god (a form of the Lord Almighty) was propitiated by oblations offered to him in the sacrificial fire (*agnināgnimayajanta devāḥ*). We therefore know with certainty that the first religious rite in India was a ritual and that the Lord propitiated there was the Fire-god, the well-known manifestation of Rudra or the Lord Almighty.[2] With the passing of time, some other names also were given to the Lord under the influence of His different manifestations. It is mentioned in very clear language in a verse of the *Ṛgveda-saṃhitā* that the different

[1]yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan
te ha nākaṃ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ.
Ṛgveda, I. 164. 50.

[2]āgnirvai rudraḥ. *Śatapatha-Brāhmaṇa*, 6. 113. 10; *Maitrāyaṇī-samhitā*, 2. 1. 10.

names *i.e.*, Indra, Mitra, Varuṇa, Agni, the Sun-god, Yama, the Wind-god and the like, in fact belong to the non-dual Almighty.[1] As one of the gods (the Sun-god) mentioned in the above verse has been identified with the divine bird Garutman, which is popularly known as the mount of Lord Viṣṇu, and as the names of Viṣṇu, Rudra, and Brahman are not mentioned in the above list, it may be presumed that the manifestations of the Almighty noticed above, were somewhat different from His principal forms *i.e.*, Viṣṇu, Rudra and Brahman. The fact that the Lord Almighty of the Vedic texts is non-dual, has been clearly mentioned in a verse of the *Ṛgveda*.[2]

A question may arise as to whether Brahman the Lord of creation, Viṣṇu the Lord of subsistence, and Rudra the Lord of dissolution are different deities or not. But when we look into a verse of the *Ṛgveda*[3] we undoubtedly know that the three different names mentioned above are nothing but the different attributes of the same Almighty and that the different activities attributed to them are actually performed by the same non-dual Almighty. Sāyaṇa, while interpreting this verse has clearly admitted the above fact, and in support of his view he has quoted two more Vedic sentences *i.e.*, one from the *Aitareya Brāhmaṇa*[4] and the other from the *Chāndogyopaniṣad*.[5]

Though the Almighty is non-dual, He on different occasions is found to be identified with some of His agents *i.e.*, Indra, Mitra, Agni and the like, apparently with the belief that the formless Lord manifests Himself in the forms of the said deities. A verse of the *Ṛgveda*[6] identifies Rudra with the divine Varāha (the Boar-incarnation of Lord Viṣṇu) testifying to the fact that Viṣṇu and Rudra are the different manifestations of the same Almighty. The fact that Viṣṇu and Rudra are identified with

[1]indraṃ mitraṃ varuṇamagnimāhuratho divyaḥ sa suparṇo garutmān
ekaṃ sadviprā vahudhā vadantyagniṃ yamaṃ mātariśvānamāhuḥ.
Ṛgveda, I. 164. 46.

[2]dyāvābhūmī janayan deva ekaḥ. *Ṛgveda*, X, 81, 3.

[3]yā imā viśvā bhuvanāni juhvadṛṣirhotā nyaṣīdat pitā naḥ
sa āśiṣā draviṇamicchamānaḥ prathamacchadavarāṁ ā viveśa.
Ibid, X. 81. 11.

[4]ātmā vā idameka evāgra āsīt. *Aitareya Araṇyaka*, 2. 4. 1.

[5]sadeva saumyedamagra āsīt. *Chāndogyopaniṣad*, 6. 2. 1.

[6]divo varāhamaruṣaṃ kaparddinaṃ tveṣaṃ rūpaṃ namasā nihvayāmahe.
haste vibhrad bheṣajā vāryyāṇi śarma varma ccharddirasmabhyaṃ yaṃsat.
Ibid, I. 114. 5

each other is further known from a description recorded in the *Taittirīya Āraṇyaka* of the *Black Yajurveda*[1] in which the Puruṣa in the sun (the presiding deity of the sun) is said to be identical with the *Bhūtānāmadhipati* which is one of the popular epithets of Śiva (Rudra). In different verses of the *Ṛgveda*, Rudra is described as the father of the gods (Maruts)[2] which indicates his oneness with Brahman.

I have already mentioned above the view of Yāska, according to which the term *yajña* in the verse '*yajñena yajñamayajanta devāh*' *etc.* (*ṚV*, 1. 164. 46) was used in the sense of Fire-god who was propitiated for the first time by the Indian Āryas as a manifestation of the non-dual Lord Almighty. In different sentences of the different Vedas, Rudra is found to be identified with the Fire-god. For example, reference may be made to verse I. 114. 1 of the *Ṛgveda* in which Rudra has been described as *Kaparddin* which literally means the holder of *kapardda* (matted hair).[3] As regards this *kapardda*, it undoubtedly represents the flames of fire.

The *Atharvaveda* describes Rudra in clear language as having the combination of two different contradictory characteristics *i.e.*, (i) the benignant (Bhava), and (ii) the malignant (Śarva), and adds that the same god holds the thunderbolt in his hand for punishing the sinners.[4] The same book further describes the same god as thousand-eyed and the killer of Vṛtra.[5] In another verse of the same book Rudra has been described as a killer and a thousand-eyed god.[6] The *Atharvaveda* further describes the thunderbolt as *devaheti* (lit. the weapon of the god) and says

[1]prajāpatiriti samvatsaro = sāvādityo ya eṣa puruṣa eṣa bhūtānāmadhipatiḥ. *Taittirīya Āraṇyaka*, 10. 14.

[2]idaṃ pitre marutāmucyate vacaḥ. *Ṛgveda*, I. 114. 6.
ā te pitarmarutāṃ...*Ibid*, 2, 33, 1 etc.

[3]imā rudrāya tavase kaparddine kṣayadvīrāya prabharāmahe matīḥ.
yathā śamasad dvipade catuṣpade viśvaṃ puṣṭaṃ grāme asminnanāturam. *Ibid*, I. 114. 1.

[4]bhavaśarvāvasyatāṃ pāpakṛte kṛtyākṛtye duṣkṛte vidyutaṃ devahetim. *Atharvaveda*, 10. 1. 23.

[5]sahasrākṣau vṛtrahaṇā huvedaṃ dūre gavyūtī stuvannemyugrau.
māvasyeśāthe dvipado yau catuṣpadastau no muñcatamaṃhasaḥ.
Ibid, 4. 28. 3.

[6]astrā nīlaśikhaṇḍena sahasrākṣeṇa vājinā.
rudreṇārddhakaghātinā tena mā samarāhmhi. *Ibid*, II, 2,7.

that the *devaheti* is the weapon of Rudra, which is active everywhere.[1] The same book, in very clear language tells us that Rudra is identical with each of the gods Aryaman, Varuṇa, and Mahādeva.[2] The *Maitrāyaṇī-saṃhitā*[3] of the *Sāmaveda* more clearly tells us that Agni and Rudra are identical with each other. The *Śatapatha Brāhmaṇa*[4] of the *Yajurveda* also testifies to the above fact. In another verse of the *Ṛgveda* (II. 33. 3) Rudra has been described as the holder of the thunderbolt *(Vajravāhu)* which indicates his identity with Indra. In the *Bṛhaddevatā* ascribed to Śaunaka, Indra and Agni are described as identical with each other.[5] The *Yajurveda* describes Rudra as the thousand-eyed god.[6] As Indra is popularly known as the thousand-eyed god, Rudra here appears to be identical with him. On the strength of the above authorities and the like, it can easily be concluded that in many of the Vedic verses Rudra has been identified with Indra, and in other verses with Fire-god, Varuṇa, Aryaman etc., and that he is also called by the names Bhava, Śarva, Mahādeva and the like.

One of the popular names of Rudra is 'Vakāra' which is indicative of the Lord's being a combination of different attributes. The fact that the name Vakāra is indicative of the above idea has been admitted by Yāska in the *Daivatakāṇḍa* of his *Nirukta*.[7] From different Vedic texts, especially from the *Tattirīya-saṃhitā* of the *Black Yajurveda* (4. 5. 1) we further know that Rudra has the same might, the same forms, and the same attributes with the *Virāṭ Puruṣa* described in the *Ṛgveda* (X. 90). This *Virāṭ Puruṣa* is said to have his heads, eyes, and feet in thousands, and he is further described as the pervader of the entire universe. Everything including the four *Varṇas* (castes) sprang from him. Similarly, Rudra also is

[1]. . . . vidyutaṃ devahetim. *Ibid*, 10. 1. 23.
. . . . rudrasyeṣuścarati devahetiḥ . . . . *Ibid*, 11. 2. 12.
[2]so = ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ. *Ibid*, 13. 4. 4.
[3]rudrāyāsya pasūnapidadhyāmityagnirvai rudraḥ. *MU*, 2. 1. 10.
[4]agnirvai rudraḥ. *SB*, 6. 1. 3. 10.
[5]pārthivo draviṇodāgniḥ purastād yastu kīrttitaḥ.
tamāhurindraṃ dātṛtvādeke tu valavittayoḥ. *Bṛhaddevatā*, 3. 61.
[6]namo = stu nīlagrīvāya sahasrākṣāya mīḍhuṣe. *Taittiriyasaṃhitā*, 4. 5. 1.
avatatya dhanustvaṃ sahasrākṣa śateṣudhe. *Ibid*.
[7]vakāro nāmakarano = ntasthāntaropaliṅgī vibhāṣitagunaḥ.
Bṛhaddevatā, 10. 17.

described to have his eyes[1] and arms[2] in thousands, and is said to have no place on earth seperated from him and that he is able to reach even the northernmost sea from the easternmost one within a second.[3]

The idea that everything in the universe is a manifestation of the Lord Almighty *(sarvaṃ khalvidaṃ brahma)* as found in the Upaniṣads is recorded even in the *Yajurveda,* in which all the different living beings are said to be the different manifestations of Rudra. The benignant figures are his Śiva forms and the malignant ones are his Rudra forms. Living beings which fly in the air, move on the earth, or live inside the earth are nothing but different forms of the same Rudra. The beasts and the reptiles which live on the mountains, in the forests, under the water, or even under the surface of the earth, are the different manifestations of the same Rudra. Nothing in the universe, therefore, can be regarded as different from Rudra. This idea is recorded in different chapters *(kaṇḍikās)* of the 16th book *(adhyāya)* of the *White Yajurveda*[4] and in different parts *(anuvākas)* of the 10th chapter *(prapāṭhaka)* of the *Black Yajurveda.*[5]

Literal meaning of the term Rudra

The literal meaning of the term Rudra, which are of different varieties, have been explained by Sāyaṇa during the interpretation of the verse I. 114. 1, of the *Ṛgveda.* The following six different meanings of the term Rudra appear to be very important:

[1]See page 4, fn. 6.

[2]sahasrāṇi sahasraśo vāhvastava hetayaḥ, *VS*, 16. 53.

[3]na te duraṃ na pariṣṭhāsti te bhava sadyaḥ sarvān pari.
paśyasi bhūmiṃ pūrvasmāddhaṃsyuttarasmin samudre. *AV*, 11.2. 25.

[4]yā te rudra! śivā tanūḥ śivā viśvāhā bheṣajī
śivā rutasya bheṣajī tayā no mṛḍha jīvase. *VS*, 16. 49.
sahasrāṇi sahasraśo vāhvostava hetayaḥ.
tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi. *Ibid*, 16. 53.
asaṃkhyātā sahasrāṇī ye rudrā adhibhūmyām
teṣāṃ sahasrayojane=vadhanvāni tanmasi. *Ibid*, 16. 54.
nīlagrīvāḥ śitikaṇṭhāḥ śarvā adhaḥ kṣamācarāḥ
teṣāṃ sahasrayojane=vadhanvāni tanmasi. *Ibid*, 16. 57.

[5]sarvo vai rudrastasmai rudrāya namo=stu. Puruṣo vai rudraḥ sanmaho namo namaḥ. Viśvaṃ bhūtaṃ bhuvanaṃ citraṃ vahudhā jātaṃ jāyamānañca yat. Sarvo hyeṣa rudrastasmai rudrāya namo=stu. *TS*, 10. 16.

(i) Rudra is he who makes all weep at the time of death or dissolution.[1] (This interpretation clearly shows that the idea of such a form of the Lord arose after the conception of his two other forms *i.e.*, the creator, and the sustainer.)

(ii) The term *rud* stands for worldly sorrow. The Lord who removes such sorrows is called Rudra.[2]

(iii) The term *rud* stands for the texts of the *Upaniṣads*. The Lord is called Rudra for the reason that he can be known through the study of the said texts.[3]

(iv) The term *rud* means word or sacred knowledge. The Lord is called Rudra for the reason that he enables the devotees to acquire the said knowledge.[4]

(v) The term *rud* stands for darkness or ignorance, because of the nature of covering the facts. As the Lord drives out the ignorance from the mind of his devotees, he is called Rudra.[5]

(vi) The Lord is called Rudra for the reason that he wept on a certain occasion.[6]

This last interpretation has its reference to a story recorded in the Vedic texts. According to this story, on the occasion of a fierce battle between the gods and the demons, the former concealed their wealth with Rudra at a particular place, before marching to the battle-field. After defeating the demons they returned to the said place; but neither Rudra nor the wealth could be found there. After making a search for a while, they succeeded in finding out Rudra along with their wealth at some lonely place. They snatched away the wealth from Rudra and the latter wept. This weeping of the god brought the name Rudra to him.

Thus we see that amongst the six different interpretations noted by Sāyaṇa regarding the significance of the name Rudra, all the five interpretations excepting the last one are very clear and reasonable. On the other hand, the last interpretation may

[1]rodayati sarvamantakāle iti rudraḥ.

[2]rut saṃsārākhyaṃ duḥkham. Tad drāvayatyapagamayati vināśayatīti rudraḥ.

[3]rutaḥ śabdarūpā upaniṣadaḥ. tābhirdrūyate pratipādyate iti rudraḥ.

[4]rut śabdātmikā vāṇī, Tatpratipādyātmavidyā vā. Tāmupāsakebhyo rāti dadātīti rudraḥ.

[5]ruṇaddhyāvṛṇotīti rudandhakārādi. Tad dṛṇāti vidārayatīti rudraḥ.

[6]so=rodīt. Yadarodīttad rudrasya rudratvam. *TS*, I. 5. 1. 1.

raise some questions in the mind of the thoughtful readers. As regards the story of a battle between the gods and the demons, as well as of the departure of Rudra from a particular place with the wealth, and his being found out along with the same after a search, must have some significance. This story, therefore deserves to be explained with much caution. We have found above how the conception of Rudra arose in the mind of the Vedic seers on the sound foundation of a high philosophical thought. Rudra, the creator, sustainer, and destroyer of the entire universe, and the protector of the gods (Maruts) cannot be imagined to flee away along with the wealth of his own devotees. It is more unreasonable to hold that such a god, when found out and parted with the said wealth, wept like a helpless greedy person. On the other hand, the story being recorded in the Vedic texts themselves, cannot be blotted out. A reasonable man, therefore should try to find out the real significance of the story with the help of some literary or philosophical thought. Let us make our attempts in the following way.

From time immemorial a clash had always been in force between the believers in God on the one side and the intolerant atheists on the other. The believers had been in the habit of offering the best type of food and other enjoyables to the Almighty before using them for their own selves; where-as the atheists desired to devour up the said portion of food, and enjoy the other things in any way they could. The rich amongst the believers used to offer golden ornaments, jewelries and other rich enjoyables to the Lord, which apparently they preserved in the nearest temple of the Lord. The atheists tried to acquire the said wealth per force for their own selves, and a war broke out on this or that occasion between the two parties. When the ruler of a neighbouring kingdom happened to be an atheist, all the non-believers under his able guidance could plunder the properties of the deity per force. In the latter case, the Aryan king of the state, if a believer in God, used to come out with his military might for punishing the plunderers and recovering the plundered wealth. Most probably, the indication of the above story is that, on the occasion of such a battle, the believers amongst the Aryans accumulated all their divine wealth and concealed them in the strongest temple of the Lord. But looking at the dangerous situation of the battle, and apprehending defeat of

the believers, the priests of the temple removed the wealth to a lonely place. During the occurrence of the war, the priests could not send information to their warriors about the removal of the wealth, in spite of their eagerness for doing so. Fortunately, the believers won the battle; but after their return from the battle-field, they found their temple empty of wealth. The symbol of the Lord and the priests also were not found there. The warriors then made a thorough search and within a short while they succeeded in finding out the wealth, the symbol of the Lord, and their removers, the priests. They charged the priests with breach of trust. The leader of the warriors did not believe in the defence-arguments of the priests whom he punished after snatching away the wealth from them. But truth wins ultimately everywhere. After some time the innocence of the priests was established beyond doubt, and the warriors had remorse for their past behaviour. As the warriors were firm believers in the existence of their god, they with their simple mind believed that their god himself felt sorrow for his beloved priests, and probably he wept for them. Since that time, the name Rudra was given to the god. This, as I understand is the history indicated by the allegory of weeping of the Lord recorded in the *Taittirīya-saṃhitā* and similar Vedic texts. Much weight may not be given on the said allegory for the reason that it is simply one of the different traditions, which had been in existence at the time of composition of the works, in which it is found to be recorded.

The significance of the other names of the Lord

It cannot be said that the idea of Rudra originally arose with his dreadful form only, and that his benignant form had its later antiquity; because even in the earliest portions of the Vedic texts his benignant form is found to be mentioned. So far as I understand, it is the *Atharvaveda*, or at least the major portion of it, which can be rightly held as the earliest portion of the Vedic texts.[1] In the *Atharvaveda* Rudra is described as a benignant god, the giver of life, health and wealth, and the

[1]For details regarding the earliest antiquity of the *Atharvaveda*, see the author's article 'Which is the earliest of the Vedas?' published in *The Indian Review*, June, 1960.

protector of the four-footed and the two-footed living beings.[1] In another verse of the same book Rudra is described as Bhūtapati or the protector of all existing beings and things.[2] His two names Bhava and Śarva are mentioned in different verses of the *Atharvaveda*, no doubt; but they do not help those who imagine of an early dreadful form of the Lord. While interpreting the verse 4. 28. 1 of the *Atharvaveda*, Sāyaṇa clearly tells us that the Lord is called Bhava for having everything coming out of his body, and that he is called Śarva, because of his destructive character at the time of dissolution.[3] Now arises the question as to whether creation took place before the dissolution or the vice-versa. So far as I understand, it was creation which took place earlier; because, unless there exists anything, no dissolution can take place. If this fact is admitted, then one should rightly accept the view that Bhava or the creative and benignant form of the Lord came into being at the beginning, and that his dreadful Śarva form arrived at a later date.

From a verse of the *Atharvaveda* we further know that oblations were offered for the first time to the creative form of the Lord, and that on later occasions, these were offered to his other form, with which he protects the kine, horses, men, goats and sheeps of the devotees.[4] The Lord is in the habit of protecting the pious and his devotees; but towards the sinners, especially towards the demons he is extremely dreadful. He killed Vṛtra, the most dangerous of the demons (*AV*, 4. 28. 3) and threw his weapon, the thunderbolt to the other criminals as well (*AV*, 10. 1. 23). It is therefore found that even at the time of the *Atharvaveda*, Lord Śiva or Rudra was known to the Indian sages as the mightiest god, benignant to the pious and malignant to the sinners. Though in some of the verses of *Atharva-*

[1]ya īśe paśupatiḥ paśūnāñcatuṣpadāmuta yo dvipadām.
niṣkrītaḥ sa yajñiyaṃ bhāgametu rāyaspoṣā yajamānaṃ sacantām.
AV, 2. 34. 1.

[2]somo rājādhipā mṛḍitā ca bhūtasya naḥ patayo mṛḍayantu.
Ibid, 10. 1. 22.

[3]bhavati utpadyate asmāt sarvaṃ jagaditi bhavaḥ. śṛṇāti hinasti srvamantakāle iti śarvaḥ. Sāyaṇa on *AV*, 4. 2. 81.

[4]caturnamo aṣṭakṛtvo bhavāya daśakṛtvaḥ paśupate namaste.
bhaveme pañca paśavo vibhaktā gāvo aśvā puruṣā ajāvayaḥ.
AV, 11. 2. 9.

veda prayers are made to Rudra for not giving any illness, poison, pain etc. to the devotees, this simply indicates the all-powerful character of the Lord.

Those who do not admit the earliest antiquity of the *Atharvaveda* but hold the *Ṛgveda* as the earliest of the Vedic texts, also cannot deny the above character of the Lord; because, even in the *Ṛgveda*, Rudra is found to be described as a benignant god with protecting and healing nature. He is Gāthapati (the protector of the hymns), Medhapati (protector of the rituals), and Jalāṣabheṣaja (ready to offer medicine).[1] Not only Rudra himself, but his sons, the Maruts (gods) also in the *Ṛgveda* have been clearly described as givers of various kinds of medicine, bliss, and all desired objects.[2] Though in some of the verses of the *Ṛgveda* (I, 114. 8 etc.) prayers were made to Rudra for not causing any harm to the devotees and their people, this can simply prove the all-powerful character of the Lord.

One very important point noticeable in this connection is that a peculiar name 'Kadrudra' was given to the dreadful form of Rudra even in the *Ṛgveda*.[3] If Rudra himself would be realised as a dreadful god causing fear to all, then the name 'Kadrudra,' a compound word formed by adding an adjective to the name Rudra could not be found in the *Ṛgveda*, which, according to Sir R. G. Bhandarkar and many others is the earliest of the Vedic texts. The very name Kadrudra indicates that Rudra, at first was conceived as a creator and protector of the universe. With the passing of time, the seers of the *Ṛgveda* realised the fact that even a pious devotee of the Lord Almighty could not avoid disease and death which are binding upon every living being. They were surprised to see that Rudra, the giver of so much welfare to the human beings, especially to the pious, did not hesitate to give disease, death and such other misfortunes to them. They, therefore conceived a cruel form of Rudra at a later date, and gave the name Kadrudra to it.

The fact that Rudra is the all-pervading Almighty and that all

[1]gāthapatiṃ medhapatiṃ rudraṃ jalāṣabheṣajam.
taccham yoḥ sumnamīmahe. *Ṛgveda*, I. 43. 4.

[2]yā vo bheṣajā marutaḥ śucīni yā santamā vṛṣaṇo yā mayobhu.
āyni manuravṛṇīta pitā nastā śañca yośca rudrasya vaśmi.
Ṛgveda, II. 33. 13.

[3]Kadrudrāya pracetase mīḍhuṣṭamāya tavyase. Vocema śantamam hṛde.
Ibid, I. 43. 1.

the existing beings are nothing but his different forms, has been mentioned in clear language in the *White Yajurveda*. Having admitted the fact that the earliest manifestation of Rudra had been in the form of a sacrificial fire (16. 48), the *White Yajurveda* tells us that whatever benign forms of beings are in the universe, should be regarded as the benignant (Śiva) forms of Rudra (16. 49) and whatever malignant figures are found anywhere, should be regarded as his destructive forms *(śarvā tanuḥ.)* The malignant forms which reside inside the earth, marked either with their blue neck or black throat or with some other characterictics, are different manifestations of Rudra himself.[1] There are thousands of species inside the earth to be known either as the benignant or the malignant forms of the Lord.[2] Both the above types of the forms are countless, and the weapons held by Rudra for destructive purposes also are thousands in number.[3] In the *Śatarudrīya* chapter of the *Yajurveda* (both *Black* and *White*) different classes of people, not only belonging to the upper three castes, but also those belonging to the Śūdra caste and even the outcastes (Niṣādas and Brātyas) have been regarded as the different manifestations of Rudra. Salutations, therefore have been offered to the charioteers, to the framers of chariots, to the potters and blacksmiths, and even to the outcastes by the highly educated Brahmins and the mighty Kṣatriyas.[4]

It has already been mentioned above that in the *Maitrāyaṇīsamhitā* (2. 1. 10) of the *Sāmaveda* as well as in the *Śatapatha-Brāhmaṇa* (6. 1. 3. 10) of the *Yajurveda* Rudra has been identified with the Fire-god in very clear language. The popular eight names of Rudra, along with the reasons for which these names were given to him are found to be recorded in the *Śatapatha-Brāhmaṇa* in the form of an allegory. Before finding out the real significance of the allegory let us first give here the story in

[1]nīlagrīvāḥ śitikaṇṭhaḥ śarvā adhaḥ kṣamācarāḥ.
teṣāṃ sahasrayojane=vadhanvāni tanmasi. *VS*, 16. 57.

[2]asaṃkhyātā sahasrāṇi ye rudrā adhibhūmyām. *Ibid*, 16. 54.

[3]sahasrāṇi sahasraśo vāhvostava hetayaḥ. *Ibid*, 16. 53.

[4]namastakṣabhyo rathakārebhyaśca vo namaḥ.
namaḥ kulālebhyaḥ karmakārebhyaśca vo namaḥ.
namo niṣādebhyaḥ puñjiṣṭhebhyaśca vo namaḥ.
namaḥ śvanibhyo mṛgayubhyaśca vo namaḥ. *VS*, 16. 27; *TS*, 4. 5. 4.

brief. Prajāpati, the year and his consort the dawn (Uṣas) gave birth to a son who began to weep immediately. Prajāpati asked the child about the cause of his weeping, and was told that this was due to the latter's sorrow for having no name as yet. The child then requested his father for giving a name to him. The father said: 'As you were weeping just after your birth, I am giving the name Rudra (lit. he who weeps) to you.' The child expressed his dislike to the name and began to weep again. The father then gave the second name 'Śarva' to him; but the child weept again with dissatisfaction. Then the father gave him the five other names *i.e.*, Paśupati, Ugra, Aśani, Bhava, and Mahādeva, one after another, and in each case the child expressed his dislike by weeping. When the eighth name 'Īśāṇa' was given to him, the child appeared to be satisfied. Thus the eight names mentioned above were given to the new-born child by his father Prajāpati. As the child was also known as 'Kumāra,' it was regarded as his ninth name. This story is recorded in the 6th book *(kāṇḍa)* of the *Śatapatha-Brāhmaṇa* (6. 1. 3. 9-17). Let us now try to find out the real significance of the above names of Rudra.

It is very important to note that *Samvatsara* or the year, in the *Śatapatha-Brāhmaṇa* has been described as *Prajāpati*, and is identified with the progenitor of Rudra, and that *Uṣas* or dawn has been described as the mother of the said Rudra. The significance is that the year, which was created by the revolving of the earth (around the sun) had been in existence long before the conception of Rudra, and that not only the year, but the day and night also took place in due order. Rudra, therefore, for the first time was conceived by the Vedic seers as a child born to the Year and Dawn. The former, due to its length of period was imagined by them as a male figure, and the latter due to its shortness and having the soft rays of the sun was imagined as a female figure, tender with motherly affection. The newly conceived Rudra, apparently identical with the Fire-god, has been described by them as a male child, because of his heat and power to burn the wood and the offerings. This Rudra, an offspring of the year and dawn may also be identified with the sun, who, because of his heat and having the likeness of a ball of fire, could reasonably be imagined as a manifestation of the Fire-god.

Now arises the question as to why Rudra is said to have

weept just after his birth. It is not very difficult to find out the basis of this idea. We have seen above that Rudra is identified with the sacrificial fire, and it is known to all that fire whenever kindled and supplied with fuels, as a natural rule, makes some sound. This sound, as I understand was imagined as weeping of Rudra. As the fire makes such a sound at the offering of every oblation, the sages have described each of them as a different sound of weeping. The eight different names of Rudra connected with the same number of weeping may be indicative of the sounds made by the sacrificial fire at the time of each of the three *Mahāvyāhṛtihomas* and the five *Sarvaprāya-ścittahomas.* His ninth name Kumāra may be indicative of the *Pūrṇāhuti* or the final oblation.

Another point to be noticed in this connection is that fire has been described in the Vedic texts as having seven different *jihvās* (tongues) of flames of it. Each of these flames has a particular name of its own, and according to the rules, some specified oblations are to be offered to a specified flame. It may not be unreasonable to explain that the Fire-god and his seven different flames have been indicated by the eight different names of Rudra mentioned above. As Agni or the sacrificial fire is another name of Rudra, and as it is newly kindled on the occasion of a sacred ritual at dawn of the first day of every year, it may reasonably be imagined as a newly born child originated from the year and the dawn. As the Sanskrit term *Kumāra* stands for a male child, the newly-kindled sacrificial fire could reasonably have the said name. The fact that Rudra is identical with Fire *(agnirvai rudraḥ)* has been clearly mentioned in the above story as well.

The second name Śarva indicates that the malignant character of Rudra was conceived long after the conception of his first Rudra or benignant form. The literal meaning of the term Śarva which is derived from the root *śṛṛ* (to kill or attack) itself indicates that, this name represents the destructive form of Rudra. The fact that the fearful form of the Lord was called Śarva even at the time of the *Atharvaveda* has already been mentioned above. It is interesting to note that the Śarva form of Rudra has been identified with water[1] and not with fire,

[1]āpo vai śarvaḥ. *SB*, 6. 1. 3. 11.

which apparently has its fierce form. The reason is that the Aryans of ancient India did not hold fire as fatal; but they held it as a helper to them. Fire helped them in cooking the food, in removing cold in the winter season, and in drying their wet clothes and fuels in the rainy season. They, therefore offered their sacrificial oblations to the fire which had all along been regarded by them as a friend and helper in the time of need. On the other hand, water in those days had its reversed characteristics. The traders and the warriors, on many occasions had to die helplessly in the deep water of the rivers, lakes, and seas, at the advent of tempests and cyclones. On different occasions flood used to devastate the country causing immeasurable damage to the crops and dwellings, and killing men and cattles in thousands or even in millions. Water, therefore was regarded by the Indian thinkers as the dreadful form of Rudra, to which the name Śarva was given.

The third name of Rudra, as recorded in the *Śatapatha-Brāhmaṇa* is Paśupati which has two different prominent significances. One of the meanings of the term *paśu*, according to the above book is fire[1] and the term *pati* stands for 'Lord' or the presiding deity. The significance of this name is given by Yāska in his *Nirukta* by saying that the term *paśu* has originated from the verb *paśyati* (lit. he sees).[2] It is wellknown that fire has its strong light which enables all to see anything and everything. Rudra or Paśupati, in fact is the presiding deity of fire. This deity, on certain occasions has been identified with fire itself, because of his having the cause-effect relation with fire in the same manner, as in some of the Vedic sentences a father and his son are described to be identical with each other *(ātmā vai jāyate putraḥ)*.

Another prominent significance of the name Paśupati has been given by Yāska in his *Nirukta* by saying that the seers of the Vedic hymns were called *paśu*, who regarded the Lord as their *pati* or protector. This interpretation is supported by the following verse of the *Vāyupurāṇa* as well:

> *'ahañca sarvavidyānāṃ patirādyaḥ sanātanaḥ*
> *ahaṃ vai patibhāvena paśumadhye vyavasthitaḥ.*

[1] ta ete sarve paśava yadagniḥ. *Ibid*, 6. 1. 4. 12.
[2] paśuḥ paśyateriti rūpopamā. *Nirukta*, 3. 16.

ataḥ paśupatirnāma talloke khyātimeṣyati.'

(Quoted in the lexicon *Viśvakoṣa*).

(I am the oldest and eternal Lord of all different branches of knowledge. I reside amongst the *paśus* (the seers of the Vedic hymns) as their Lord, and for this reason, shall be known in this world as Paśupati.)

The Paśupati form of Rudra has also been identified with herbs[1] for two different reasons, one of which is that the dried herbs make good fuels for nourishing the fire. According to the *Liṅgapurāṇa* (Uttarakhaṇḍa 9. 12) the term *paśu* means the entire universe (starting from the Lord of creation down to the immovable objects) and the Great Lord (Mahādeva) is called Paśupāti for the reason that He is the Lord of the said universe.[2] According to the *Nakuleśa-pāśupata-darśana*[3] *paśu* is identical with *Jīvātman* (the soul of a living being). The *Paramātman* or the Lord Almighty being the protector and guardian of the said *paśu*, therefore, according to this view is called Paśupati. The significance of Paśupati's identity with the herbs, in this sense is that the Lord protects the life of the living beings from different diseases with the medicinal herbs, which might reasonably be regarded as his different manifestations.

The fourth name Ugra is indicative of one of the destructive forms of the Lord, and is identified with Vāyu or Wind.[4] The Vedic seers on different occasions experienced the destructive strength of wind (which could easily root out the large trees and huge buildings and break down the big branches of huge trees and the roofs of large houses); and as such, they realised the fact that no earthly power could resist its force. The fifth name Aśani or the thunderbolt[5] also has its invincible destructive capacity. The sixth name Bhava is identical with cloud. Bhava is the creative and protective form of the Lord, which is indicated by the root '*bhū*' from which the name originated. The fact that, this form of the Lord is identical with the cloud, and

[1]oṣadhayo vai prajāpatiḥ. *SB*, 6. 1. 3. 12.

[2]brahmādyāḥ sthāvarāntāśca paśavaḥ parikīrttitāḥ.
teṣāṃ patirmahādevaḥ smṛtaḥ paśupatiḥ śrutau.

[3]anaṇuḥ kṣetrajñādipadavedanīyo jīvātmā paśuḥ. *Sarvadarśanasaṃgraha* of Mādhavāchāryya; chapter on the Nakulīśapāśupatadarśana.

[4]vāyurvā ugraḥ. *SB*, 6. 1. 3. 13.

[5]vidyud vā aśaniḥ. *Ibid*, 6. 1. 3. 14.

that it is indicative of his creative character has been said in the *Śatapatha-Brāhmaṇa.*[1] The human beings and the cattles live on paddy and grass respectively, and these two things can neither grow nor develop without the help of rain which falls from the clouds. This fact was realised by the Indian thinkers even in the Vedic age, and as a result thereof they gave the name Bhava to the Lord Almighty and identified this form with the cloud *(Parjjanya)*. The same idea was recorded in the *Mahābhārata* at a later date, describing in clear language that 'the people live on food which grows and develops with the help of clouds.'[2]

The seventh name Mahādeva literally means 'the Great Lord.' This form is also called Prajāpati and is identified with the moon.[3] The reason for which the moon was regarded as one of the protective forms of Rudra, and was named Mahādeva and Prajāpati (the creator) should be considered very carefully. The moon, as I understand, protected the early people of India from the attacks of beasts and reptiles by lightening the earth during the night. The moon with its cool rays also nursed the people, heated by the sun. The earliest thinkers of India, therefore regarded the moon as having motherly affection to them. They imagined the moon as the protector of all medicinal herbs *(soma oṣadhīnāmadhipatiḥ)* and the source of nectar. With so much regard for the moon, the Vedic seers held him as one of the eight different important forms of Rudra and gave the name Mahādeva (the Great Lord) to him.

The eighth name Īśāna literally means 'the Lord' and is identified with the sun.[4] Without the sunlight neither any life can germinate on earth, nor any vegetable can grow. The sun drives away darkness and helps the people with his rays in performance of different kinds of works. With the help of sunshine, the people could kill animals for their own food, grow paddy and vegetables for the same purpose, and save themselves from the attacks of beasts and reptiles. The early people were stunned to see the immeasurable power of the sun in producing light and

[1] parjanyo vai bhavaḥ. Parjanyāddhīdiaṃ sarvaṃ bhavati. *Ibid*, 6. 1. 3. 15.

[2] Annād bhavanti bhūtāni parjanyādannasambhavaḥ, *Gītā*, 3. 14 (in the Bhīṣmaparban).

[3] prajāpatirvai candramāḥ. Prajāpatirvai mahān devaḥ. *SB*, 6. 1. 3. 16.

[4] āditya vā īśānaḥ. *Ibid*, 6. 1. 3. 17.

heat, in respect of which no equal to the sun could be found. They called the sun 'the divine bird'[1] and described him sometimes as the mount of the Lord Almighty, and on other occasions as identical with the Lord Himself. In the above story of the *Śatapatha-Brāhmaṇa* the Īśāna form of Rudra has been identified with the sun itself, probably for the reason that, Rudra was held as the cause and the presiding deity of the sun. It is noticeable that according to the above story Rudra was not satisfied with the first seven names mentioned above, and that it was this eighth name with which he was satisfied.

The *Śatapatha-Brāhmaṇa* records the ninth name 'Kumāra' for the Lord, which deserves some interpretation. The literal meaning of this name indicates that, with this form the Lord punishes the sinners *(kuṃ kutsitaṃ mārayatīti kumāraḥ)*. This name may have some other interpretations as well. As Rudra was imagined as a new-born son of Prajāpati and Uṣas, he might reasonably be called 'Kumāra' which may mean a young male child. The same term is also popularly used in the sense of a bachelor. As the Lord Almighty cannot be conceived as a married person, because of the impossibility of having an equal mate for Him, He may rightly be conceived as a Kumāra or bachelor. Probably this Kumāra form of the Lord, on a later occasion was developed into a new form giving rise to the Kumāra-cult, otherwise known as the Kārttikeya-cult.

Rudra as conceived in the Śvetāśvatara Upaniṣad

Rudra in the *Śvetāśvataropaniṣad* appears to be the same with the *Virāṭ Puruṣa* described in the 10th Maṇḍala (hymn 90) of the *Ṛgveda*. This god being all-pervading, exists in every direction. He is the first-born in the universe, and is incessantly taking birth in the womb of the females. The god may be identified with the new-born, and again with that which will be born in future. The same god resides in the heart of every living being, and has his faces everywhere.[2] With his all-pervading character, the Lord who is identical with the soul and

[1]divyaḥ suparṇo garutmān. *Ṛgveda*, I. 164. 46.
[2]eṣa ha devaḥ pradiśo = nu sarvāḥ
pūrvo ha jātaḥ sa u garbhe antaḥ.
sa eva jātaḥ sa janiṣyamānaḥ
pratyñjanāṃstiṣṭhati sarvatomukhaḥ. *ŚU*, 2. 16.

energy, exists in fire, water, herbs and trees, and even in the universe itself.[1] It is clearly mentioned in the above book that Rudra is the non-dual Supreme God, and that he has formed this universe with his creative energy, protects it for some time in accordance with his necessity, and then crushes it as if in anger, at the time of dissolution.[2] Rudra has his eyes, faces, arms and feet everywhere, and he is the non-dual creator of the earth and the heaven.[3] He has been described as the progenitor of all different gods, and at the same time, he himself is identified with every god. He is the Lord of the universe, and at the same time he is identified with the great sage *(maharṣi)*. Before the creation of the universe, this very Rudra gave birth to Hiraṇyagarbha (Brahman, the lord of creation). It is interesting to note that after describing Rudra in the above manner, the seer of the *Śvetāśvataropaniṣad* has solicited to him simply a holy will and nothing else.[4] This book tells us in clear language that Rudra is the source of all the different contradictory qualities. There does not exist anything other than Rudra, and at the same time there is nothing identical with him. He is so minute that nothing can be minuter than him, and at the same time he is so large that nothing can be larger than him (3. 10). He stands in heaven like a non-moving tree, and still he pervades the entire universe.[5] Rudra is also called Śiva and is described to have all the heads and necks on earth as his own. He is also described as all-pervading, with his residence in the heart of every being, and at the same time having his capacity

[1]yo devo agnau yo apsu yo viśvaṃ bhuvanamāviveśa.
ya oṣadhīṣu yo vanaspatiṣu tasmai devāya namo namaḥ. *Ibid*, 2. 17.

[2]eko hi rudro na dvitīyo = vatasthe
ya imāṃllokānīśate īśanībhiḥ.
pratyañjanāṃstiṣṭhati sañcukopāntakāle
saṃsṛjya viśvā bhuvanāni gopāḥ. *Ibid*, 3. 2.

[3]viśvataścakṣuruta viśvatomukho viśvatovāhuruta viśvataspāt.
saṃvāhubhyāṃ dhamati sampatatrair dyāvābhūmī janayan deva ekaḥ. *Ibid*, 3. 3.

[4]yo devānāṃ prabhavaścodbhavaśca viśvādhipo rudro maharṣiḥ.
hiraṇyagarbhaṃ janayāmāsa pūrvaṃ sa no vuddhyā śubhayā saṃyunaktu. *Ibid*, 3. 4.

[5]yasmāt paraṃ nāparamasti kiñcid
yasmānnāṇiyo na jyāyo = sti kaścit.
vṛkṣa iva stabdho divi tiṣṭhatyeka-
stenedaṃ pūrṇaṃ puruṣeṇa sarvam. *Ibid*, 3. 9.

to go everywhere.[1] He is further described as having his form equal in size with the thumb of a human being. With this form he resides in the heart of every person, and can be conceived by the people in their heart only. Those who realise this fact become deathless.[2]

The very verse '*sahasraśīrṣā puruṣaḥ* . . .' etc. of the *Ṛgveda* (X. 90) in which the Lord is said to have his innumerable heads, eyes, arms, etc. is also found in the *Śvetāśvataropaniṣad* without any change. The human body is popularly known to have its nine doors i.e., two eyes, two ears, two nostrils, one mouth, one rectum, and one generative organ. This body is endowed with activities by the existence of the Lord inside it. The same Lord, in the same process resides in all other things whether moving or non-moving.[3] In another verse of the same book the Lord is described as having neither any hand nor any foot, but still moving very swiftly. He is said to have neither any eye nor ear, but still highly efficient in the act of seeing and hearing. The Lord who is said to be the best of all males, has the capacity to know everything; though there does not exist any person on earth, able to know this Lord in reality.[4] He is identical with Fire, the Sun, Wind, the Moon, Venus, Brahman, Water, and Prajāpati (Viṣṇu).[5] Here the words Fire etc. stand for the presiding deities of the said things.

The very verse '*dvā suparṇā* . . . etc. of the *Ṛgveda* (I. 164. 20) in which the Lord is described to have two different subtle forms (*Jīvātman* and *Paramātman*) comparable with two different birds of a tree, one eating the fruits and the other not, is also found in the *Śvetāśvataropaniṣad* (4. 6). The Lord is also called Maheśvara or the Great Lord, and is said to have his unrestric-

[1] sarvānanaśirogrīvaḥ sarvabhūtaguhāśayaḥ
sarvavyāpī sa bhagavāṃstasmāt sarvagataḥ śivaḥ. *Ibid*, 3. 11.

[2] aṅguṣṭhamātraḥ puruṣo=ntarātmā sadā janānāṃ hṛdaye sanniviṣṭaḥ.
hṛdā manvīśo manasābhikḷpto ya etad viduramṛtāste bhavanti.
Ibid, 3. 13.

[3] navadvāre pure dehī haṃso lelāyate vahiḥ.
vaśī sarvasya lokasya sthāvarasya carasya ca. *Ibid*, 3. 18.

[4] apāṇipādo javano grahītā paśyatyacakṣuḥ sa śṛṇotyakarṇaḥ.
sa vetti vedyaṃ na ca tasyāsti vettā tamāhuragryaṃ puruṣaṃ mahāntam. *Ibid*, 3. 19.

[5] tadevāgnistadādityastad vāyustadu candramāḥ.
tadeva śukraṃ tad brahmā tadāpastat prajāpatiḥ. *Ibid*, 4. 2.

ted command on *Māyā* (Nature), which prevails over the entire universe.[1] The fact that the *Viśvakarma-daivata* hymn of the *Ṛgveda* (X. 81) virtually describes Rudra and no other god, is known from a verse of this *Upaniṣad*, in which Rudra, otherwise known as Śiva is said to have the name Viśvakarman as well. He is further described to have his seat in the heart of human beings.[2] The Lord exists in every individual, as well as in all the different species.[3] It is Rudra who creates the god of creation before the start of every creation and gives Vedic wisdom to him. He is the only cause for creation of intelligence and wisdom in the mind of the people and also for expansion and improvement of them in accordance with the necessity. The seer of the *Upaniṣad* seeks refuge to this Lord for securing salvation.[4]

It has been said above that Rudra pervades the universe. A doubt may arise in the mind of the readers regarding the process in which the Lord pervades everything. The Lord is described as a *puruṣa* or male. How can it be possible for a male to pervade the universe? The author of the book has removed this doubt by giving a clear description of the process. The Lord is a *puruṣa* no doubt; but not in the ordinary sense. His three different forms viz. the minutest, the largest, and the thumb-sized ones undoubtedly testify to his characteristics as quite different from those of an ordinary male. His innumerable heads, arms, and other limbs also testify to this fact. The same book tells us in clear language that the Lord pervades the universe in the same process as oil pervades a seed, butter the entire quantity of curd, water the whole current, and fire the two *araṇis* (the pieces of wood used for kindling fire). This is not an imagination; but the seers of the Vedic age, according to the *Śvetāśvataropaniṣad* realised this fact through their deep

[1]māyāntu prakṛtiṃ vidyānmāyinantu maheśvaram.
tasyāvayavabhūtaistu vyāptaṃ sarvamidaṃ jagat. *Ibid*, 4. 10.

[2]eṣa devo viśvakarmā mahātmā, sadā janānāṃ hṛdaye sanniviṣṭaḥ. *Ibid*. 4. 17.

[3]yo yoniṃ yonimadhitiṣṭhatyeko
viśvāni rūpāṇi yonīśca sarvāḥ. *Ibid*, 5. 2.

[4]yo brahmāṇaṃ vidadhāti pūrvaṃ
vo vai vedāṃśca prahiṇoti tasmai.
taṃ ha devamātmavuddhiprakāśaṃ
mumukṣurvai śaraṇamahaṃ prapadye. *Ibid*, 6. 18.

meditation.[1] The Lord who pervades the universe in the same process as butter pervades the whole quantity of milk, is the source of the Vedic wisdom and austerities as well.[2]

Regarding the size of Rudra, apparently contradictory statements are found in the *Śvetāśvataropaniṣad.* One verse (3. 20) describes him as having two different forms, of which one is the minutest and the other largest. According to another verse (5. 9) the size of his minutest form which is identical with the *Jīvātman* (soul in a living body) is so minute that it can be compared with the hundredth part of the hundredth portion of a hair.[3] It is presumable that with his minutest form the Lord resides in every living being, and with his largest form he holds the entire universe within his body. For conception of one of the large forms of the Lord, we may look into the 12th book of the *Bhāgavatapurāṇa*, in which Viṣṇu is described to have his body like that of a dolphin *(śiśumāra)*, of which the Pole-star (Dhruva) stands at the end of the tail, and the entire constellation forms the body. The largest form of Rudra which has been described as inconceivable is certainly much larger than the above size of Viṣṇu. The tens of thousands of the suns moving in the milky way *(chāyāpatha)* with their own worlds, are all included in this body of the Lord. As the ether *(ākāśa)* has no limit, similarly, this body of Rudra also has no limit to it. This fact can be conceived by the thoughtful scholars through their deep meditation.

Now the question arises regarding the third form of Rudra which is equal to that of a thumb.[4] It can neither be the minutest nor the largest form of the Lord. Though all the forms in the universe may be held as Rudra's forms, each of them has a different size. How then Rudra can be described as having a thumb-like form? This doubt arose in the mind of Śaṅkara who

[1]tileṣu tailaṃ dadhanīva sarpirāpaḥ srotasvaraṇiṣu cāgniḥ/evamātmātmani gṛhyate=sau satyenainaṃ tapasā yo=nupaśyati. *Ibid*, 1. 15.

[2]sarvavyāpinamātmānaṃ kṣīre sarpirivārpitam
ātmavidyātapomūlaṃ tad brahmopaniṣat param. *Ibid*, 1. 16.

[3]vālāgraśatabhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate. *Ibid*, 5. 9.

[4]aṅguṣṭhamātraḥ puruṣo=ntarātmā sadā janānāṃ hṛdaye sanniviṣṭaḥ. *Ibid*, 3. 13.
aṅguṣṭhamātro ravitulyarūpaḥ saṅkalpāhaṅkārasamanvito yaḥ. *Ibid*, 5. 2.

has solved it by saying that the Lord with his minutest form resides at the entrance of a human heart, which in size is equal to a human thumb[1] and as such he is figuratively said to have his form like that of a thumb. After accepting the above interpretations, we may arrive at the conclusion that the three different descriptions regarding the size of the Lord's form have no real contradiction between them.

[1]aṅguṣṭhamātro = bhivyaktisthānahṛdayasuṣiraparimāṇāpekṣayā.
Śaṅkara's commentary on *ŚU*, 3. 13.

2

A CRITICAL REVIEW OF SIR R. G. BHANDARKAR'S VIEWS

(1) Rudra-Śiva versus Bhava-Śarva

Sir R. G. Bhandarkar in his book *Vaiṣṇavism, Śaivism and Minor Religious Systems* has given the compound name Rudra-Śiva to the Lord whose activities appear to be a combination of destruction and protection. The texts of the different *Vedas* show that Lord Rudra, in addition to the two types of activities mentioned above, had also a creative nature[1] with motherly tenderness. Thus it appears that Rudra has three different kinds of activities i.e. creation, protection and destruction, which at a later date were assigned to his three different agents viz. Brahman, Viṣṇu, and Śiva. The name Rudra-Śiva, as given by Sir Bhandarkar does not indicate the Lord's creative characteristics, which is vividly mentioned in the texts of the different *Vedas*.

It is noticeable that the name Rudra-Śiva is not found anywhere in the Vedic texts. The compound name found in the *Atharvaveda* is Bhava-Śarva (*AV*, IV. 28. 1; X. 1. 23; XI. 2. 1. etc.), who is described as a protector of the pious and harasser of the sinners. The literal meaning of the said two names undoubtedly show that they are indicative of the Lord's creative and destructive forms respectively. The name Bhava being formed with the root *bhū* (to be; to originate) is indicative of the crea-

[1]dyāvābhūmī janayandeva ekaḥ. *Ṛgveda*, X. 81. 3.

tive form of the Lord. According to Sāyaṇa (commentary on *AV*, IV. 28. 1) the name Bhava was given to the Lord for the reason that everything in the universe originated from him.[1] As the root *bhū* also means 'to exist' we may add a second literal meaning to the name Bhava, in which case the name will also indicate the sustainer's role. As regards the name Śarva, formed with the root *śṛ* (to kill), it undoubtedly indicates the destructive form of the Lord. This meaning of the name Śarva has also been given by Sāyaṇa in his commentary of the above verse.[2]

As the compound word Rudra-Śiva is not found in the Vedic texts, and as the term Bhava is found there, it would be better to use the compound name Bhava-Śarva by rejecting the name Rudra-Śiva which is a creation of Sir R.G. Bhandarkar himself. Another point is that the name Bhava-Śarva clearly indicates the three different roles of the Lord i.e. that of the creator, that of the protector or sustainer, and that of the destroyer, which the name Rudra-Śiva does not indicate. My suggestion therefore is that the compound name Rudra-Śiva should be replaced by the name Bhava-Śarva, which is found in the Vedic texts.

(2) Does the name Mitra in the Ṛgveda represent the rising sun only?

In his introductory paragraph on Śaivism, Sir R.G. Bhandarkar has said that the name Mitra was given to the rising sun only, by the Vedic seers, because of their conception of his friendly behaviour. In this connection Sir Bhandarkar has observed: *In the dawn the old Aryans found the lovely goddess Uṣas, pursued by her lover Sūrya or the Sun* (*ṚV*, I. 115. 2). *In the rising sun they found Mitra, a friendly god, who roused them from sleep and set them to do the work of the day* (*ṚV*, III. 59. 1; VII. 36. 2).[3] But the study of the *Ṛgveda* shows that Mitra was originally a different god held by the Vedic seers as a different manifestation of the Lord Almighty. It is clearly mentioned in the *Ṛgveda* that Indra, Mitra, Varuṇa, Agni, the Sun, Yama, Vāyu and such other gods, in fact were regarded as different manifestations of the same Almighty (*RV*, I. 164. 46). It is noticeable that in the

[1] bhavāti utpadyate asmāt sarvaṃ jagaditi bhavaḥ. Sāyaṇa on *AV*, IV. 28. 1.

[2] śṛṇāti hinasti sarvamantakāle, iti śarvaḥ. *Ibid.*

[3] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 102.

above verse both Mitra and the Sun-god are separately mentioned. No other name of the sun is found in the verse. It is therefore clear that Mitra was originally a god different from the Sun. This Mitra, on some later occasions, because of his friendly nature towards humanity, as well as of his being a manifestation of the same Almighty, was identified with the Sun. It is known from some other verses of the *Ṛgveda* that not only the rising sun, but the other aspects of the sun also were called by the name Mitra. The Vedic incantation '*mitrasya tvā cakṣuṣā pratīkṣe*' which is pronounced in most of the rituals, undoubtedly proves that the name Mitra represented a god with strong light. As the light of the rising sun is not strong, Mitra in the said incantation must be a name of some other god. Most probably the name stood for the midday-sun whose light is strong beyond doubt.

In a verse of the *Ṛgveda* Mitra is mentioned with Varuṇa and is held as the presiding deity of the day[1] and in another verse he is described as the giver of strength and activities, having many abodes, and endowed with extraordinary wisdom and talent.[2] It is common sense that only the rising condition of the sun cannot be reasonably described to have many abodes. Again in verse I. 2. 7 Mitra has been described as *pūtadakṣa* which, according to Sāyaṇa means 'possessor of holy strength.' The term may also mean a holy expert. Many other descriptions of Mitra found elsewhere also in the above way show that it was a name of the Sun-god and not of any particular condition of him, as Sir Bhandarkar has imagined.

The name Mitra was given to the sun, because of his friendly activities no doubt; but in this connection we should also determine which these friendly activities had been. It is known from verse I. 115. 4 of the *Ṛgveda* that the Sun-god was held in such a high regard because of his helping the people with his rays in various types of their activities, such as ploughing the field, farming there-on, collecting the paddy and the like, and that he

[1]ayaṃ mitrasya varuṇasya dhāyase=vayātām marutāṃ heḍo adbhutaḥ. *Ṛgveda*, I. 64. 12; mitrasyāharabhimānino devasya...Sāyaṇa.

[2]kavi no mitrāvaruṇā tuvijātā urukṣayā, dakṣaṃ dadhāte apasam. *Ṛgveda*, I. 2. 9; mitrāvaruṇāvetau devau no=smākam dakṣam valamapasam karma ca dadhāte, poṣayataḥ, kīdṛśau, kavi medhāvinau tuvijātau vahūnāmupakārakatayā samutpannau urukṣayā vahunivāsau. Sāyaṇa.

did not set until the farmers were tired with their activities.[1] The sun was called Mitra further for the reason that he with his light helped the ancient people of India in collecting their food from the woods and protecting their-selves from the attacks of wild beasts and reptiles. In those days, when sufficient clothings for warming one's body were not available, the people in the winter season might rightly hold the midday-sun as a friend of their's. On the other hand, even the rising sun of the summer season could be regarded as unfriendly, because of his nature of heating everything to the inconvenience of the people, and also for causing immense suffering to their naked body, with his unbearable heat.

As regards the reason for which the sun is called Savitṛ, here also Sir Bhandarkar's imagination appears to be wrong. In this connection he has observed: '*And in the sun, who visibly at rising, stretched forth his rays as if they were his arms, filling the heaven and the earth, vivifying the world at the end of the night and placing it in the course assigned to it by him, they found Savitṛ* (*ṚV*, IV. 53. 3).' The name Savitṛ has been formed with the root *sū* with the suffix *tṛc (tṛ)* added to it. This root means 'to give birth to the living being*(sū prāṇiprasave)*, and the suffix *tṛc* is used for indicating the nominative case. Thus the name Savitṛ means 'the progenitor of the living beings.' The seers of the Vedic hymns knew the fact full well that without the heat and light of the sun, nothing could have its life on earth. The fact was also known to them that not only the moving figures, but even the trees, creepers, herbs and vegetables were endowed with life. The sun being the most important cause for creation of human beings, animals, birds, vegetables and the like, therefore was rightly called by them Savitṛ (the progenitor). This very important significance has not been considered by Sir Bhandarkar. In view of the above facts I cannot agree with Sir Bhandarkar in respect of his view that Mitra was held by the Vedic seers as the rising sun only, and that the other conditions of the sun were held as Savitṛ etc.

[1]tat sūryasya devatvaṃ tanmahitvaṃ madhyā karttovitataṃ saṃjabhāra/ yadedayuktāharitaṃ sadhasthādād rātrī vāsastanute simasmai. *Ṛgveda*, I. 115. 4; prārabdhāparisamāptasya kṛṣyādilakṣaṇasya karmaṇo madhyā madhye=parisamāpta eva tasmin karmaṇi vitataṃ vistīrṇaṃ svakīyaṃ raśmijālamastaṃ gacchan sūryaḥ saṃjabhāra. Sāyaṇa.

(3) The term Paśupa in the Ṛgveda

Sir R.G. Bhandarkar has observed: '*When in consequence of the prayer or in the natural cause of things, the cattle go unharmed; Rudra is represented to be Paśupa, or protector of the cattle.*'[1] If this remark of Sir Bhandarkar would be made as a general observation without giving any particular reference, then nobody, probably would object to it. But in support of his above observation the learned author has referred to the verse 1. 114. 9 of the *Ṛgveda*, which appears to have no connection with the above remark. Let me first quote the said verse and give its real meaning, so that even those who do not know Sanskrit well, may understand how serious a mistake Sir Bhandarkar has made. The verse runs as follows:

upa te stomān Paśupā ivākaraṃ rāsvā pitarmarutāṃ sumnamasme bhadrā hi te sumatirmṛḍayattamāthā vayamava itte vṛṇīmahe.

The English rendering of the verse is as follows: 'Oh father (or protector) of the Maruts (gods), thou art the best of those who are eulogised. We pray to thee. Let thy good wishes befall on us. We offer these prayers to thee in the same process as the cowherds offer the cattle to their owner.' The first half of the verse on which Sir Bhandarkar has depended for his support, in fact is a simile which will be known from the English rendering given above. The term Paśupa in the verse does not indicate Rudra; but it simply means a cowherd. Sir Bhandarkar's above observation, therefore has no relation with the said verse. The fact that the verse quoted above implies the said meaning, has been announced by Sāyaṇa who is undoubtedly the most reliable commentator on the Ṛgvedic texts. Sāyaṇa has given not only the above meaning of the verse, but also its grammatical and other interpretations.[2]

The English rendering of the verse, as given by R.T.H. Griffith in his book *Hymns of the Ṛgveda* appears to be defective; because it does not convey the correct idea contained in the verse. But it is noticeable that even according to Mr. Griffith the term Paśupa in the verse does not represent Rudra. The translation made by Mr. Griffith is as follows:

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 102.
[2] Sāyaṇa on *ṚV*, I. 114. 9.

'Even as a herdsman I have brought thee prayers of praise. Oh Father of the Maruts, give us happiness. Blessed is thy most favouring benevolence, so, verily, do we desire thy saving help.'

The defect in Mr. Griffith's translation is that he has dropped the adjective *mṛḍayattama* and has failed to understand the simile in the expression *Paśupā iva*. It is noticeable that Mr. Griffith in the first part of his translation has used the subject (I) in the singular number, but in the latter part he has used it (we) in the plural. Sāyaṇa has used the subject at both the places in singular number. On the other hand, in my translation I have used the subject in the plural number only. This I have done for the reason that in the original verse both the subject and the Upamāna (the word Paśupa) in the simile are used in the plural number *(paśupā iva* and *vayaṃ vṛṇīmahe)*. The term Paśupa occurs in many other verses of different hymns; but everywhere it is used in the sense of a cowherd only.

Even if it is said that Sir Bhandarkar has given a new interpretation of the verse with total disregard to Sāyaṇa's interpretation, and even to Griffith's translation, then also his own interpretation is bound to be rejected for the reason that, it cannot be supported by the rules of grammar, lexicon, and rhetorics. Moreover the following questions should be considered in this connection:

(1) Should we hold Sir Bhandarkar as a better interpreter of the Vedic texts than Sāyaṇa?

(2) Should we hold that the syntax of the different words in the sentence has less value than Sir Bhandarkar's imagination?

(3) Should the popular usage of the simile be sacrificed at the altar of imagination of a translator?

I simply put the above questions to the historians for making a fair judgement.

(4) The blue neck and red complexion of Rudra

While discussing the Śatarudrīya hymn of the *Yajurveda*[1] Sir Bhandarkar has observed: *'The cowherds and the female bearers of water see him as he creeps along with his blue neck and red complexion, that is, these simple folk working in the open field*

[1]*Taittirīya-saṃhitā*, IV. 5. 1; *Vājasaneyi-saṃhitā*, ch. 16.

see a black cloud tinged red by the soft glow of the lightning.[1] 'The original verse of the Śatarudrīya, on which the above remark has been made, should be considered in this connection. The verse reads as follows:

> *asau yo=vasarpati nīlagrīvo vilohitaḥ*
> *utainaṃ gopā adṛśannadṛśannudahāryaḥ. TS*, IV. 5. 1.

Before interpreting this verse we should see what the other verses of the same hymn indicate. In a former verse Rudra has been described as the foremost of the divine physicians *(prathamo daivyo bhiṣak)*, able to punish all the snakes and even the female demons *(ahīṃśca sarvān jambhayan sarvāṃśca yātudhānyaḥ)*. Is it reasonable to explain that the above descriptions indicate a cloud? The verse just preceding the one on which Sir Bhandarkar has depended gives a more vivid picture. It runs as follows:

> *asau yastāmro aruṇa uta vabhruḥ sumaṅgalaḥ*
> *ye cemāṃ rudrā abhito dikṣu śritāḥ sahasraśaḥ.*

The three words *tāmra* (reddish), *Aruṇa* (a name of the sun), and *Vabhru* (a name of fire) in this verse clearly show that Rudra, described here cannot be identified with the cloud. Aruṇa being a name of the Sun-god and Vabhru of Fire-god, and the both having a reddish colour and a special position in the Vedic texts, especially being identified as different forms of Rudra himself (*ṚV*, I. 164. 46) clearly show that the said two different manifestations of Rudra have been eulogised in the Śatarudrīya hymn. In a later verse also, Rudra has been described as Nīlagrīva, Sahasrākṣa and Miḍhu *(namo=stu nīlagrīvāya sahasrākṣāya mīḍhuṣe)*. The sun having innumerable strings of his rays is called Sahasrākṣa or thousand-eyed, and the Fire-god is called Miḍhu, especially when sacrificial oblations are offered to him. These two epithets cannot be used for indicating a cloud. The imagination of Sir Bhandarkar that 'a black cloud tinged red by the soft glow of the lightning' has been described by the Vedic seer as Rudra having his 'blue neck and red complexion' appears to be childish. Such a cloud having its entire body dark, cannot be described as one with blue (or dark) neck, and the lightning

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 103.

making only a temporary linear mark on the body of the dark cloud cannot be described as a red-complexioned complete body.

We know from different Vedic texts that Rudra was originally identified with the Fire-god, and Yāska tells us in his *Nirukta*[1] that the religious rites in India started with a ritual in which oblations were offered to the Fire-god. Some verses of the *Ṛgveda* (I. 164. 46 etc) also testify to the fact that Agni or the Fire-god was a name of Rudra himself. Keeping the above facts in mind, let us now make an attempt for finding out the real significance of the verse '*asau yastāmro . . .*' etc. of the Śatarudrīya hymn quoted above. The word *vilohita* (lit. the red-complexioned god) in the verse, as I understand, stands for the sacrificial fire which moves *(avasarpati)* always by the push of wind. This fire has a column of smoke just above its body, which the Vedic seers have imagined as the neck, thus giving the name Nīlagrīva (lit. the god with a dark neck) to the god. The Sanskrit term *gopa* in the verse has been translated by Sir Bhandarkar as cowherd, and the term *udahārī* as 'the female bearers of water.' But the term *go* in the Vedic literature is often found to be used in the sense of 'word' *(vāk)*, especially for indicating the Vedic hymns. The literal meaning of the term *gopa* is 'he who protects the Vedic hymns' *(gāṃ pālayatīti gopaḥ)*. This term, when used in the plural number, therefore meant 'the seers of the Vedic hymns and their followers' in many of the Vedic sentences. In the aforesaid verse also, the term is used in the plural number indicating the above meaning. From a verse of the *Ṛgveda*[2] we know that the sacrificial fire was established for the first time by Atharvan, the founder of the Atharvan family of the Vedic seers. The real significance of the verse therefore is that, it was the Vedic seers who for the first time realised and established the Fire-form of Rudra in the rituals. As regards the term *udahārī* in the verse, so far as I understand, it is indicative of the rivers which carry water to the ocean and are supposed to have seen the under-water *(vaḍavāgni)* form of Rudra.

(5) Was Rudra a dreadful god in the beginning?

Sir R.G. Bhandarkar has observed: ' . . . *in Rudra-Śaivism the*

[1]Daivatakāṇḍa, XII. 41.

[2]tvāmagne puṣkarādadhyatharvā niramanthata, mūrdhno viśvasya vādhataḥ. *Ṛgveda*, VI. 16. 13.

sentiment of fear is at the bottom, however concealed it may have become in certain developments of it, and this sentiment it is that has worked itself out in the formation of various Rudra-Śaiva systems of later times.'[1] If this remark of the learned scholar would be correct, then Rudra surely would be described in the early portions of the Vedic texts as a dreadful deity only. But the description of Rudra, even in the earliest portions of the *Saṃhitās* is found to be otherwise. In the *Atharvaveda*, which according to our consideration is the earliest of the Vedic texts, Rudra has been described as a benignant god, the giver of life, health and wealth, and the protector of the four-footed and the two-footed.[2] He is also described as Bhūtapati or the protector of all existing beings.[3] His two names Bhava and Śarva are mentioned in different verses of the *Atharvaveda*, of which the name Bhava is indicative of his creative and protective character. Sāyaṇa also tells us in clear language that the Lord is called Bhava for the reason that everything comes into existence through him.[4] The name Bhava being indicative of the creative form of the Lord must have originated before his other names, especially before those which are indicative of his destructive character. It is the very nature of the Lord that he always gives protection to his devotees and the pious, and that he assumes his dreadful form only towards the demons and other types of criminals. It is therefore found that even at the time of the *Atharvaveda*, Rudra or Śiva was known to the Indian sages not only as a dreadful god, but as a benignant and affectionate god as well. Though in some of the verses of the *Atharvaveda* prayers are made to Rudra for not giving any illness, poison, pain etc. to the devotees, this simply indicates the all-powerful character of the Lord.

The fact that even in the *Ṛgveda* the benignant character of Rudra has been described on different occasions, has already been mentioned in the first chapter of this book. If Rudra himself would be realised as a dreadful god causing fear to all, then

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 106.

[2] ya iśe paśupatiḥ paśūnāṃ catuṣpadāmuta yo dvipadām,
niṣkrītaḥ sa yajñiyaṃ bhāgametu rāyaspoṣa yajamānaṃ sacantam. *AV*, II. 34. 1.

[3] *somo rājādhipā mṛḍitā ca bhūtasya naḥ patayo mṛḍayantu. AV*, X. I. 22.

[4] See fn. 1 and 2 p. 24.

the name 'Kadrudra,' a compound word formed by adding an adjective to the name Rudra could not be found in the *Ṛgveda*, which according to Sir Bhandarkar himself is the earliest of the Vedic texts. Though many other evidences of the above kind are found in the *Yajurveda* as well as in some other parts of the Vedic and Sūtra literature, I do not like to quote them here for the reason that the modern historians hold them as works of a later date.

As regards the literal meaning of the term Rudra, this also does not help to any considerable extent for supporting the above view of Sir Bhandarkar; because the different derivative meanings of the term given by Sāyaṇa during the interpretation of verse I. 114. 1 of the *Ṛgveda* show that the term does not indicate such a dreadful character of the Lord. These literal meanings are already quoted in the first chapter of this book.

(6) Was Rudra a terrible god at the time of the Gṛhyasūtras?

Sir R. G. Bhandarkar has observed that '*in the time of the Gṛhyasūtras, Rudra was still a terrible god, who had to be appeased.*'[1] In support of this observation the learned author has put forward the following reasonings:

(i) The Śūlagava sacrifice, according to the *Āśvalāyana-Gṛhyasūtra* had to be performed for averting the cattle-diseases.[2]

(ii) Directions are given in the *Pāraskara-Gṛhyasūtra* for offering prayers to Rudra 'when traversing a path, coming to a place where four roads meet, crossing a river, getting into a ferry boat, entering a forest, ascending a mountain, passing by a cemetery or by a cow-shed and such other places.'[3]

(iii) Directions are given in the *Hiraṇyakeśi-Gṛhyasūtra* to a traveller for adoring Rudra 'when he comes to the crossing of four roads or to a heap of cattle-dung, when serpents creep, and when he is overtaken by tornado or in entering a river or comes to a variegated scene, sacrificial site or an old large tree.'[4]

As the different *Gṛhyasūtras* mentioned above have instructed the people to adore Rudra for averting different kinds of

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 106.
[2] *Ibid*, p. 105.
[3] *Ibid*, p. 106.
[4] *loc. cit.*

dangers, Sir Bhandarkar, on the strength of his above reasonings holds that Rudra must have been a terrible god at the time of the *Gṛhyasūtras*. The above observation of Sir Bhandarkar poses the following questions in my mind:

(i) Do the people adore their god for averting dangers, simply with the idea that their god has a terrible nature only?

(ii) Do we know from the earlier literature that Rudra in those days was regarded as a terrible god only?

(iii) Is it not possible that Rudra was adored at the apprehension of a danger, because of his being the Super Lord of the universe, having control over everything?

(iv) When a patient calls a physician, he does not do it due to terrible character of the latter; but he does it because of the latter's supposed ability for curing him. Is it not possible that Rudra also was adored with a similar purpose?

Let us consider the above points one after another. We often see that when the people of a particular locality apprehend some dacoity or group-violence, they ask the local police for averting the possible danger. This they do under the impression that the police is the competent helper on such occasions. While calling the police, the people never hold them as naturally terrible. When somebody is dispossessed of his rightful properties, or is ill-treated by some miscreants, he prays to the court of law for remedy. This he does, simply with the idea that the court is the competent authority for protecting his lawful rights. He never considers the court as a dreadful entity. When a wicked boy teases his class-mates inside the school, the latter complain to the teachers, which they do, not with the idea of any dreadful character of the teachers; but they do this, because of the teachers' ability for removing their grievances. When the children in a family quarrel between themselves and some of them tease others, the oppressed ones complain to their parents, simply under the impression that their parents are able to restrain the offenders. Goddess Caṇḍī has been invoked in the *Mārkaṇḍeya-purāṇa* on different occasions for protecting the pious in the time of danger, and we know that the goddess has been described in the same book as having a tender heart with motherly affection towards the rightful. From the above instances and the like, one may easily understand the fact that gods are adored by the people, not only with the idea of the latter's terrible

nature; but they are adored and invoked for other reasons as well.

From the Vedic texts we know that Rudra was held by the ancient seers as the creator, protector, and destroyer of the universe. All the three different activities of the Lord have been clearly mentioned in the *Viśvakarmadaivata* hymn (*ṚV*, X. 81) in which the Lord is called Viśvakarman, because of the prominence of his creative activities. The *Śvetāśvataropaniṣad* tells us in clear language that Viśvakarman is one of the prominent names of Rudra, who not only creates and protects this universe; but also resides in the body of every living being with his minutest form known as Jīvātman, for protecting the body and giving energy to it.[2] The *Atharvaveda* describes him as the protector of all living beings; especially of the five different kinds *i.e.* the kine, horses, men, goats, and rams.[2] In the *Yajurveda* Rudra is described as the foremost of the divine physicians and the protector of everything. It is said in the text of the different *Vedas* that not only Rudra, but even his sons, the Maruts are in the habit of protecting the living beings by offering different kinds cf medicine to them, as well as by some other methods.[3] The *Ṛgveda* describes him as a protector of the Vedic hymns (Gāthapati) as well as of the rituals (Medhapati) and the giver of medicines.[4] It is therefore clear that in the ancient literature prior to the *Gṛhyasūtras* also Rudra had not been held only as a terrible god.

We often see that on the occasion of some natural calamities, such as flood, famine etc. or at the apprehension of some communal riots and the like, the people solicit for protection to their Government, which, according to them is the competent authority for averting the danger. Is it not reasonable to hold that Rudra also was adored by the people of the *Gṛhyasūtra*-period for a similar purpose? As the people do not regard their

[1]eṣa devo viśvakarmā mahātmā sadā janānāṃ hṛdaye sānniviṣṭaḥ.
hṛdā manīṣā manasābhikḷpto ya etad viduramṛtāste bhavanti. *ŚU*, 4. 17.
[2]caturnamo aṣṭakṛtvo bhavāya daśakṛtvaḥ paśupate namaste.
bhaveme pañca paśavo vibhaktā gāvo aśvāḥ puruṣā ajāvayaḥ.
AV, XI. 2.9.

[3]*Ṛgveda*, II. 33. 13.

[4]gāthapatiṃ stutipālakaṃ medhapatiṃ yajñapālakaṃ jālāṣabhesaajaṃ sukharūpauṣadho petam. yadvodakrūpauṣadhopetaṃ. Sāyaṇa on *Ṛgveda*, I. 43. 4.

Government as terrible, similarly Rudra also cannot be reasonably held as having a dreadful character only. As Rudra is found to be described in the Vedic texts as a healer of diseases[1] and a giver of medicines (*ṚV*, I. 43. 4), he was certainly invoked because of his healing and compassionate character, and not because of his dreadful nature.

Even in the texts of the *Gṛhyasūtras* themselves the auspicious character of Rudra is found to be recorded. The *Śūlagava* sacrifice has been described in the *Āśvalāyana-Gṛhyasūtra* as an auspicious ritual[2] and it is said that, he who performs this ritual, never loses his animal property.[3] Another very important point noticeable in this connection is that in the *Śūlagava* ritual oblations are offered not only in the eight different names of Rudra, but also in the name of Kadrudra[4] which is undoubtedly the dreadful or inauspicious form of the Lord. This distinction of Kadrudra from the other forms of the Lord clearly indicates that the other forms of Rudra had not been regarded as naturally terrible. The observation of Sir Bhandarkar, mentioned above, therefore, according to my consideration is contrary to the evidences.

(7) Why Rudra is called Giriśa or Giritra?

Sir R.G. Bhandarkar, while imagining the significance of the names Giriśa and Giritra of Rudra, as mentioned in the Śatarudrīya chapter (*TS*, IV. 5. 1; *VS*, ch. 16) has observed:' *He is called Giriśa and Giritra 'lying on a mountain,' probably because the thunderbolt that he hurls, springs from a cloud, which is often compared to a mountain and in which he was believed to dwell.*'[5] It is noticeable that both the names Giriśa and Giritra have been interpreted by Sir Bhandarkar as having the same meaning indicating one 'lying on a mountain'; where-as the derivative meanings of the names clearly show that they are indicative of two different meanings. Another point noticeable is that, though the term *giri* in an oridnary sense stands for a mountain, it may imply a different sense in poetry, and that the use of the term in such different senses are found in the Vedic texts themselves.

[1]prathamo daivyo bhiṣak. *TS*, IV. 5. 1.
[2]*Āśvalāyana Gṛhyasūtra*, ed. by Ganapati Śāstrī, IV. 10. 30.
[3]*Ibid*, IV. 10. 33.
[4]*Ibid*, IV. 10. 19.
[5]*Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 103.

According to the *Mīmāṃsā* school of philosophy which is generally held as an interpretation of the Vedic rituals, the gods are not different from the incantations *(mantras)* themselves. The Sanskrit term *gir* which stands for word or incantation, transforms into *giri* in its locative singular, and the root *śī* means 'to lie'; the name Giriśa, therefore may literally mean the god who is the presiding deity of some particular incantations. In the present case, the name Giriśa may indicate a third meaning as well. Rudra, at different places of the different *Vedas* is found to be described as the All-pervading, Omnipotent Lord of the universe having different forms, of which the minutest one resides in the body of every living being as his soul; and the body of a living being is sometimes compared with a mountain. The name Giriśa, therefore may stand for the minutest form of the Lord residing inside the body of a devotee or pious person. The fact that Rudra in his minutest form resides in the heart of living beings and can be known by the thoughtful devotees only through their deep meditation, has been clearly mentioned in the *Śvetāśvataropaniṣad* (III. 20).

Sir Bhandarkar has referred to the *Taittirīya-saṃhitā (*IV. 5. 1*)* of the *Black Yajurveda*, in which another name Giriśanta of the Lord is found. While explaining the meaning of this name, Sāyaṇa tells us that the Lord had this name for having his residence at Kailāsa (the mountain of the same name or the heart of a human being) and offering welfare to the people.[1] According to this interpretation, the name Giriśa also may mean 'one residing on the mountain Kailāsa or even in the heart of a human being.' It is wellknown that from time immemorial a temple of Lord Śiva exists on the mountain Kailāsa, which stands in the heart of the Himalayas, and a symbol of Lord Śiva or Rudra is worshipped there. It is therefore reasonable to hold that even if the term *giri* be used in the sense of a mountain, this in the present case must be Kailāsa, the traditional abode of the Lord. The same verse of the *Taittirīya-saṃhitā* occurs in the *Śvetāśvataropaniṣad* (III. 6) as well, during the interpretation of which Sāyaṇa tells us that the verse is a prayer to the Lord for enabling the devotee to realise his existence in all the different living

[1]girau kailāse sthitva nityaṃ prāṇibhyo yaḥ śaṃ sukhaṃ tanoti sa giriśantastasya samvodhanaṃ he giriśanta. Sāyaṇa on *TS*, IV. 5. 1.

beings.[1] Sir Bhandarkar's interpretation of the term, therefore has no support anywhere.

As regards the name Giritra, it is formed with the root *trai* which means 'to protect,' and as such the name indicates a quite different meaning. So far as I understand, the name Giritra indicates that the Lord appearing in the form of a good sense *(viveka)* in the mind of every living being, helps him or her in repulsing the attacks of evil thoughts caused by the internal enemies. The Indian thinkers know the fact full well that the six powerful internal enemies *i.e. kāma* (sexual urge), *krodha* (anger), *lobha* (avarice), *moha* (illusion), *mada* (pride), and *mātsaryya* (malice) are in the habit of attacking the mind of a human being on every occasion, and that there exists a single good sense *(viveka)* which helps him in driving out the above enemies. While interpreting the name Giritra of the Lord, Sāyaṇa tells us in his commentary on the *Śvetāśvataropaniṣad* (III. 6) that the Lord being the protector of *giri* (human heart or the mountain named Kailāsa) is called by the above name *(giritraḥ giriṃ trāyata iti)*. While interpreting the same name in the *Taittirīya-saṃhitā* (IV. 5. 1) Sāyaṇa has given its meaning as 'protector of Kailāsa' *(kailāsākhyaṃ giriṃ trāyate pālayatīti giritraḥ)* which also indicates the same sense. The meaning of the term Giritra as given by Sir Bhandarkar can neither be supported by the rules of Grammar nor by the lexicons. The imaginary observation of Sir Bhandarkar quoted above, therefore, according to my consideration is contrary to the facts and evidences, and as such, no scholarly person can accept it as correct.

(8) Lord Bhūtapati and his serpent

Everywhere in Sanskrit literature starting with the earliest Vedic texts Rudra is described as Bhūtapati, indicating the idea of the Indian thinkers that he is the protector of all the five different *bhūtas* or matters *i.e.* the earth *(kṣiti)*, water *(ap)*, light *(tejas)*, air *(marut)*, and the ether *(vyoman)*, or even of all the existing beings and things. The Sanskrit root *bhū* stands for existence and the affix *kta (=ta)* when added to the said root means 'existing ones'. As regards the five different kinds of

[1] jagadapi kṛtsnam sākāraṃ brahma pradarśayetyabhipretamarthaṃ prārthitavān. Sāyaṇa on *ŚU*, III. 6.

bhūtas enumerated above, they are indicated even in the *Ṛgveda*.[1] The term *bhūta* in the sense of past and eventually of the evil spirits came into use on a later occasion. Unfortunately, the historians have not considered the term in its real sense; instead, they have accepted it in its ordinary modern sense, which is prevalent mainly amongst the uneducated and half-educated persons. Thus we find that, having held the aforesaid wrong significance as correct Sir Bhandarkar has translated the term *Bhūtapati* as the 'Lord of spirits' in his following remark: '*Rudra's partiality for serpents and his being the Lord of spirits, or Bhūtas, were probably due to the influence of the serpent worship and the devilry of the savage tribes.*'[2]

The fact that Rudra could not be held by the Vedic seers so unholy and nefarious as could be connected with the spirits, may be known from the following evidences:

(i) That everywhere in the Vedic texts Rudra has been described as the Supreme Lord.

(ii) That Rudra in the Vedic texts has been identified with the holy sacrificial Fire,[3] with Indra,[4] as well as with Mitra, Varuṇa, and such other gods.[5]

(iii) That Rudra has been described as the non-dual Supreme God with His eyes, faces, arms, and feet everywhere, and in all directions, and at the same time He is described as the creator and protector of the earth and heaven.[6]

(iv) That Rudra is described as the father of the Maruts[7] and the protector of the hymns and the sacrificial rites,[8] and that

[1] aditiḥ pañcajanāḥ. *Ṛgveda*, I. 89. 10 etc.

[2] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 115.

[3] agnirvai rudrah. Maitrāyaṇīsaṃhitā (*Sāmaveda*), II. 1. 10; *Ṛgveda*, I, 114. 1.

[4] *Atharvaveda*, IV. 28. 3; X. 1. 23; *TS*, IV. 5. 1.

[5] *Ṛgveda*, I. 164. 46.

[6] viśvataścakṣuruta viśvatomukho viśvatovāhuruta viśvataspāt.
saṃvāhubhyāṃ dhamati saṃpatatrairdyāvābhūmī janayandeva ekaḥ.
Ṛgveda, X. 81. 3.

[7] ā te pitarmarutāṃ sumnametu mā naḥ sūryasya saṃdṛśo yuyothāḥ.
ābhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.
Ṛgveda, II. 33. 1.
idaṃ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya varddhanam.
rāsvū ca no amṛta marttabhojanaṃ tmane tokāya tanayāya mṛḍha
Ṛgveda, I. 114. 6.

[8] *Ṛgveda*, I. 43. 4.

bhūtas enumerated above, they are indicated even in the *Ṛgveda*.[1] The term *bhūta* in the sense of past and eventually of the evil spirits came into use on a later occasion. Unfortunately, the historians have not considered the term in its real sense; instead, they have accepted it in its ordinary modern sense, which is prevalent mainly amongst the uneducated and half-educated persons. Thus we find that, having held the aforesaid wrong significance as correct Sir Bhandarkar has translated the term *Bhūtapati* as the 'Lord of spirits' in his following remark: '*Rudra's partiality for serpents and his being the Lord of spirits, or Bhūtas, were probably due to the influence of the serpent worship and the devilry of the savage tribes*.'[2]

The fact that Rudra could not be held by the Vedic seers so unholy and nefarious as could be connected with the spirits, may be known from the following evidences:

(i) That everywhere in the Vedic texts Rudra has been described as the Supreme Lord.

(ii) That Rudra in the Vedic texts has been identified with the holy sacrificial Fire,[3] with Indra,[4] as well as with Mitra, Varuṇa, and such other gods.[5]

(iii) That Rudra has been described as the non-dual Supreme God with His eyes, faces, arms, and feet everywhere, and in all directions, and at the same time He is described as the creator and protector of the earth and heaven.[6]

(iv) That Rudra is described as the father of the Maruts[7] and the protector of the hymns and the sacrificial rites,[8] and that

[1]aditiḥ pañcajanāḥ. *Ṛgveda*, I. 89. 10 etc.

[2]*Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 115.

[3]agnirvai rudrah. Maitrāyaṇīsaṃhitā (*Sāmaveda*), II. 1. 10; *Ṛgveda*, I, 114. 1.

[4]*Atharvaveda*, IV. 28. 3; X. 1. 23; *TS*, IV. 5. 1.

[5]*Ṛgveda*, I. 164. 46.

[6]viśvataścakṣuruta viśvatomukho viśvatovāhuruta viśvataspāt.
saṃvāhubhyāṃ dhamati saṃpatatrairdyāvābhūmī janayandeva ekaḥ.
Ṛgveda, X. 81. 3.

[7]ā te pitarmarutāṃ sumnametu mā naḥ sūryasya saṃdṛśo yuyothāḥ.
ābhi no vīro arvati kṣameta pra jāyemahi rudra prajābhiḥ.
Ṛgveda, II. 33. 1.
idaṃ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya varddhanam.
rāsvū ca no amṛta marttabhojanaṃ tmane tokāya tanayāya mṛḍha
Ṛgveda, I. 114. 6.

[8]*Ṛgveda*, I. 43. 4.

different *Vedas* are described as his different limbs[1] and a considerable portion of the sacrificial offerings is assigned to him.[2]

(v) That no-where in the early Vedic texts Rudra is said to have any connection with the evil spirits, and his conduct also shows him as a destroyer of the evil spirits, *i.e.* he is the killer of Vṛtra (*AV*, IV. 28. 3) and the protector of the living beings (*AV*, XI. 2. 9).

Sir Bhandarkar's imagination that Rudra's connection with a serpent was due to the influence of the serpent-worship also appears to be wrong. The fact that Rudra was conceived by the Vedic seers as the all-pervading, omnipotent, and omniscient non-dual God is known from different verses of the *Ṛgveda* (I. 164. 46; X. 9. 13 etc.) as well as from the texts of some other *Vedas* (*AV*, XIII. 4. 4; VS. IV. 5. 1). It is also known from different textual authorities that the *Jīvātman* (soul inside the body) and the *Paramātman* (the all-pervading soul) are the two different forms of the non-dual Rudra.[3]

It is also known to the Sanskrit scholars in India that the peculiar type of electric or rather magnetic power in a living body, especially in the body of a human being is regarded as the Serpent-power *(kulakuṇḍalinī-śakti)*, and that the proper development of this Power in a disciplined way, may raise a man or woman to the status of a living god. It is also known to them that the electric or rather magnetic power that pervades the entire universe, when charged in a proper way, caused the creation of different objects and also develops them to a considerable extent. It is further known that the Serpent-power which exists inside the body of a living being, or the electro-magnetic power that pervades the universe, when charged improperly, causes instantaneous ruin to the person or the universe.

The historians should know the fact that the serpent which

[1]yo vidyād brahma pratyakṣaṃ paruṣi yasya sambhārā ṛco yasyānūkyam.
sāmāni yasya lomāni yajurhṛdayamucyate paristaraṇamiddhaviḥ.
AV, IX. 6. 1-2.

[2]*AV*, II 34. 1.

[3]dvā suparṇā sakhāyā samānaṃ vṛkṣau pariṣasvajāte.
tayoranyaḥ pippalaṃ svādvattyanaśnannanyo abhi cākaśīti.
Ṛgveda, I. 164. 20.

aṇoranīyan mahato mahīyānātmā guhāyām nihito—sya jantoḥ.
tamakratuḥ paśyati vītaśoko dhātuḥ prasādānmahimānamīśam.
ŚU, III. 20.

decorates the Lord, is nothing but the Serpent-power mentioned above. The all-pervading, omniscient, omnipotent God has nothing to do with an ordinary serpent. The wise devotees of the Lord who could conceive his three different eyes in the sun, the moon, and the fire, his four arms in the four quarters, his matted hair in the flames of the sacrificial fire, his trident in the thunderbolt,[1] and his mount the bull as the representation of *Dharma* (piety) itself, its four legs representing the four *Vedas* (the four pillars of the Vedic religion), could not be so short-sighted as to imagine an ordinary snake as a decoration of their such a magnificent deity. It is therefore beyond doubt that the name Bhūtapati did not originally mean the lord of spirits as the historians think, and the snake on his body has no connection with the ordinary snake-worship.

(9) The lower garment of Rudra

It is interesting to note that Lord Śiva has been conceived by his devotees as clad in a hide of tiger or even of an elephant. In the *Rudrādhyāya* of the *Vājasaneyi-saṃhitā* (the *White Yajurveda*, ch. 16) Rudra is simply described as clad in a hide *(kṛttiṃ vasānaḥ)*. Whether this hide was of a tiger or of an elephant is not mentioned there. The description of this hide is found in the later books, especially in the *Purāṇas*, where the hide is sometimes identified as that of a tiger, and on other occasions as that of an elephant.

While thinking about the garment of the Lord, the historians of the modern time appear to be misled by their wrong conception. Sir Bhandarkar indirectly admits the fact that he could not realise the significance of this hide doubtlessly. It would be better for him if he could stop his pen here; but unfortunately he has made an attempt for finding out the significance, and his attempt, as I understand has been misleading the modern students. Sir Bhandarkar has observed: '*He is also represented as wearing a hide (kṛttiṃ vasānaḥ). How the epithet arose is difficult to say. But, being represented as roaming in forests and other lonely places, this idea of investing him with the skin-*

[1] rudrasyeṣuścarati devahetiḥ. *AV*, XI. 2. 12.
bhavaśarvāvasyatāṃ pāpakṛte kṛtyākṛtye duṣkṛte vidyutaṃ devahetim.
Ibid, X. 1. 23.

clothing of the savage tribes may have suggested itself to a poet. The Niṣadas, a forest tribe are compared to Rudras, which fact lends support to this view.'[1]

It is said at different places of the different *Vedas* that Lord Rudra in his minutest form resides at the heart of a devotee. This heart again is the abode of the six different natural enemies *i.e. kāma*, *krodha*, *lobha*, *moha*, *mada*, and *mātsaryya*, each of which is so powerful that, it may rightly be compared with a savage tiger. The Lord residing at the heart of a devotee in the form of his conscious *(viveka)*, according to the above idea, kills all the said tiger-like enemies. As a mark of such activities, the Lord is conceived by his devotees as wearing the hide of the said tigers which he kills on every occasion.

In the ancient books, Śiva or Rudra is also found to be described as *Digambara* (lit. without any covering). The idea of his being clad in a tiger's hide probably originated at a later date. In the *Mahābhārata* as well as in some of the *Purāṇas*, the term *Kṛttivāsas* is found as one of the names of the Lord. It is not clearly mentioned in most of these books as to whether this hide was collected from a tiger or from any other animal. It is in the *Skandapurāṇa (*Kāśīkhaṇḍa, Part II, ch. 68) that we find a story regarding the clear identification of this hide. This story informs us that the notorious Mahiṣāsura of the demon dynasty had a notorious son named Gajāsura. According to the Purāṇic tradition Mahiṣāsura had the figure of a buffalo and his son Gajāsura that of an elephant. After Mahiṣāsura's death in the battle-field at the hand of Goddess Durgā, his son Gajāsura ascended the throne. This elephant-shaped demon king was more dangerous than his father, and the pious people of the three different worlds were harassed by him over and over again. The gods and the pious people solicited to Rudra for protecting them from the oppression of the demon, and as a result thereof the Lord marched with his trident and killed the terrible demon in an open war. While dying, the demon king solicited to the Lord for taking his hide as the Lord's lower garment. The Lord agreed and since that time he puts on the hide of the elephant-demon as his lower garment. The last prayer of Gajāsura in the language of the *Skandapurāṇa* runs as follows:

[1] *Vaiṣṇāvism, Śaivism and Minor Religious Systems*, p. 103.

yadi prasanno digvāsastadā nityaṃ vasāna me
imāṃ kṛttiṃ virūpākṣa tvattriśūlāgnipāvitām
svapramāṇāṃ sukhasparśāṃ raṇāṅgana-paṇīkṛtām.
Skandpurāṇa, Kāśīkhaṇḍa, Part II, 68.20-21.

The philosophical significance of the story may be that the internal enemies of a human being, though strong like mighty elephants, may be easily vanquished by the devotees of Lord Śiva by the force of their devotion and moral strength.

There is a Śivaliṅga named Kṛttivāseśvara at Vārānasī. Regarding the name and origination of this Liṅga, the story of Gajāsura has been recorded in the *Padmapurāṇa* (Svargakhaṇḍa; ch. 18) as well. According to this story, the elephant-shaped demon used to come occasionally at the villages of the Brāhmins who were devoted to Lord Śiva, and who used to worship the Lord in the Liṅgas. Having been oppressed by the demon over and over again, the Brāhmins solicited to the Lord for their protection, and the Lord was pleased to appear in a human form out of a Liṅga and to kill the demon with his trident. The Lord then took the hide of the elephant-shaped demon as his lower garment, and since that time a new Śivaliṅga clad in elephant's hide had been worshipped at Vārāṇasī in memory of the above action of the Lord.[1]

Regarding the significance of the elephant's hide as the lower garment of the Lord, one physical interpretation is found in the *Mudrārākṣasa* drama of Viśākhadatta, which undoubtedly was written in long past, probably in the 2nd century BC. In a verse of the said drama (Act III, verse 20), the learned author indicates that the elephant's hide in which Lord Rudra is clad, may be identified with cloud, which in the rainy season is found to be dark. The author of the drama adds that in the Autumn, when the clouds are found to be white, these may be held as tinged with the white rays of the moon, seated on the forehead of Rudra. As the body of Rudra was conceived to be identical with the vast universe, it was quite likely to imagine the moon as a decoration of his forehead, and the clouds as his lower garment. It is noticeable that Sir Bhandarkar has said nothing about this lower covering of the Lord.

[1]*Padmapurāṇa*, Svargakhaṇḍa, 18. 12-15.

As regards the description of a tiger's hide being the lower garment of the Lord, it is generally found in the books of a much later date, the earliest reference being found in the *Viṣṇu-dharmottara* which is regarded as a part of the *Viṣṇupurāṇa*. This book further tells us that the hide of a tiger stands as a symbol of worldly greed which appears to be limitless and of various types, and can be conquered by a true devotee of Lord Śiva only.[1] If this interpretation of the *Viṣṇudharmottara* is accepted, then Sir Bhandarkar's above imagination is bound to be futile.

Sir Bhandarkar's imagination that Rudra originally was a non-Aryan god is also belied by the evidences. The texts of all the four different *Vedas* undoubtedly prove that Rudra was a genuine Aryan god of India. He was the protector of the Brahminical castes as well as of the Vedic rituals and hymns (*RV*, I. 43. 4; *AV*, IX. 6. 1-2). He was held as the giver of knowledge and wisdom, and the killer of the anti-Brahminical elements (*AV*, IV. 28. 3; XI. 2. 12). Such a god, under no circumstances can be held as non-Aryan. As regards the argument of Sir Bhandarkar that the Niṣādas, a forest tribe was compared with Rudra, this also, according to my consideration has no strength at all. We find in the Rudrādhyāya of the *Vājasaneyi-saṃhitā* (ch. 16) that not only the Niṣādas, but every section of the human beings, whether Aryan or non-Aryan has been regarded as a different manifestation of Lord Rudra, and that salutations were offered to each of them by the Vedic seers.[2] In different verses of the *White Yajurveda* even the savage beasts dwelling in forests, the reptiles, the carnivorous birds and snakes etc. have been regarded as different manifestations of Rudra.[3] Everything in the universe, in fact has been identified as a different manifestation of the same god. Niṣādas being a section of the humanity, therefore were held as a manifestation of the Lord. Nothing more could be reasonably indicated by the said description of Rudra. Sir Bhandarkar's observation that the potters, cart-makers, carpenters, Niṣādas etc., presumably '*were*

[1]tṛṣṇā viśālā citrā ca vyāghracarma prakīrttitam.
Viṣṇudharmottara, III. 48. 18.
[2]namo rathibhyo rathakārebhyaśca vo namaḥ.
namaḥ kulālebhyaḥ karmakārebhyaśca vo namaḥ etc. *VS*, ch. 16.
[3]*Ibid*, 16. 54-57.

his worshippers or their own peculiar gods were identified with the Aryan Rudra'[1] appears to be ridiculous for the same reason. The fact that the term *Śiṣnadeva* used in the *Ṛgveda* had no connection with the Śivaliṅga-worship will be shown in the following passages.

(*10*) *The Śiśnadeva in the Ṛgveda*

It is a common belief amongst the historians that the Sanskrit term *Śiśnadeva* in the *Ṛgveda* stands for a people who used to worship the symbol of a phallus as their god. In this connection Sir Bhandarkar writes: '*There are two places in the Ṛgveda, in one of which Indra is prayed to not to allow those whose god is Śiśna to disturb the rites of the singers* (VII. 1. 5); *and in another he is represented to have conquered the riches of a city after killing those whose god is Śiśna. Here evidently those whose god was Śiśna or the phallus, are meant as the enemies of the Vedic Aryans, who disturbed their rites*.'[2]

The historians including Sir Bhandarkar in this connection have not considered two very important points viz. (i) the literal meaning of the term which stands for a licentious people (*śiśnairdīvyantīti śiśnadevāḥ*), and (ii) the fact that if the worshippers of the Śivaliṅga (if they existed at all in the age of the *Ṛgveda*) would be regarded as the enemies of the Āryans and their gods, then Rudra (another name of Śiva) could not be so highly eulogised and even identified with the popular gods *i.e.*, Indra, Agni, Mitra, Varuṇa and the like. Can any reasonable man rightly imagine that solicitations were made to Lord Indra for destroying a people who devotionally worshipped his own symbol? In verse II. 33. 3 of the *Ṛgveda*, Rudra is described as Vajravāhu (holding the thunderbolt in his hand) which indicates his identity with Indra. In verse I. 43. 4 of the same Veda, Rudra has been eulogised as protector of the Vedic hymns (Gāthapati) as well as of the sacrificial rites (Medhapati). Such a god or his devotees, under no circumstances can be regarded as anti-Āryan. In the *Atharvaveda* (II. 28. 31) as well as in the *Black Yajurveda* (II. 5. 1) Rudra is described as a thousand-eyed god (*sahasrākṣa*), which undoubtedly identifies him with Indra. *Atharva-*

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 104.
[2] *Ibid*, p. 115.

veda further describes him as the killer of Vṛtra (IV. 28. 3) and the holder of the thunderbolt for punishing the sinners (X.1.23). The same *Veda* identifies Rudra with Aryaman, Varuṇa, and Mahādeva.[1] *Ṛgveda* clearly says that the single Lord of the universe is called by different names *i.e.*, Indra, Mitra, Varuṇa, Agni, Yama and the like (*ṚV*, I. 164. 46), and that Rudra is the harasser of those who bear enmity to the Vedic religion.[2] The Maruts (Vedic gods) are described as the sons of Rudra in different hymns of the *Ṛgveda* (II. 33; I. 114 etc.), and they are said to have originated from the sacrificial fire (I. 31. 1). He is further described as Kaparddin (lit. holder of matted hair) (*ṚV*, I. 114. 1) which indicates his identity with the Fire-god (whose flames may rightly be compared with his matted hair). There are also other verses which indicate Rudra's identity with the Fire-god, especially with the sacrificial fire. The fact that Indra also was identified with the sacrificial fire, is clearly mentioned in the *Bṛhaddevatā*[3] as well. According to the *Atharvaveda*, the different *Vedas* were regarded as the different limbs of Rudra *(sāmāni yasya lomāni yajurhṛdayamucyate ....* IX. 6. 2*)*. Can such a god or his worshipper be held as anti-Vedic or anti-Āryan?

Sir Bhandarkar personally believes that the term *Śiśnadeva* in the *Ṛgveda* texts mentioned above stands for '*some tribe of the aborigines of the country, who worshipped the phallus.*'[4] This shows that he believed in the existence of phallus-worship even at the time of the *Ṛgveda*. In this connection I like to point to another remark of Sir Bhandarkar, in which he says: '*The Liṅga-worship had, it appears, not come into use at the time of Patañjali, for the instance he gives under P. v. 3. 99 is that of an image or likeness (pratikṛti) of Śiva as an object of worship, and not any emblem of that god. It seems to have been unknown even in the time of Wema-kadphises, for on the reverse of his coins there is a human figure of Śiva with a trident in the hand; and there is also an emblem, but it is Nandin, or the bull, and not a*

[1]so=ryamā sa varuṇah sa rudraḥ sa mahādevaḥ. *AV*, XIII. 4. 4.

[2]ahaṃ rudrasya dhanurātanomi brahmadviṣe sarave hanta vā u.
Ṛgveda, X. 125. 6.

[3]pārthivo draviṇodāgniḥ purastād yastu kīrttitaḥ.
tamāhurindraṃ dātṛtvādeke tu valavittayoḥ. *Bṛhaddevatā*, III, 61.

[4]*Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 115.

Liṅga, or phallus.'[1] It deserves special consideration that, if the Liṅga-worship did not exist even at the time of Patañjali (2nd century BC) then how could it exist amongst some of the tribes at or before the time of the *Ṛgveda*? The reply given by Sir Bhandarkar is not satisfactory. He says that '*this element must have crept in early enough among ordinary people who were in close communication with the uncivilised tribes, and gradually made its way to the higher classes, of whose creed it subsequently became an article.*' This practically is an imagination of Sir Bhandarkar, having no base of any reliable evidence behind it. The real significance of the term *Śiśnadeva* used in the *Ṛgveda* has been rightly and clearly explained by Sāyaṇa during the interpretation of the same book (VII. 21. 5) by saying that the term means the licentious and nothing else. It is quite reasonable to hold that licentious persons having been held as unholy, were disliked by the ritualists, and for this reason their entry into the campus of the sacrificial rite was forbidden. As Sir Bhandarkar failed to understand the real meaning of the term *Śiśnadeva* as well as the significance of the term *liṅga* or *Śivaliṅga*, and as he wrongly held Rudra as a non-Āryan god, he had to rely upon such baseless imagination for supporting his wrong view.

As Rudra is undoubtedly a Vedic god, and most probably the earliest of all gods, as the Liṅga-worship has no connection with phallus, and as the term *Śiśnadeva* in the *Ṛgveda* was used in the sense of 'licentious,' all the remarks of Sir Bhandarkar, mentioned above are basically wrong.

(11) Rudra, the progenitor or protector of the Maruts

Sir Bhandarkar thinks that the Sanskrit term Marut in the *Ṛgveda* was used in the sense of stormy winds, and that the expression '*marutāṃ pitā*' qualifying Rudra indicates his fatherhood of the stormy winds. In this connection Sir Bhandarkar has observed: '*In these the old Aryans saw Rudra, who went about howling with the stormy winds (Maruts) who were his sons (Rudriyas).*'[2] But so far as I understand, the term Marut was used in the sense of 'god' which is evident from different verses of the *Śvetāśvataropaniṣad*.[3] In verse IV. 12 of the said book

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 115.
[2] *Ibid*, p. 102.
[3] *ŚU*, IV. 12-13.

Rudra has been described as '*devānāṃ prabhavaḥ*' (progenitor of gods) and in the next verse as 'Lord and protector' *(adhipa)* of the gods. The fact that one of the popular meanings of the term *Marut* is god, has been recorded in different lexicons as well.[1] As regards the word *pitṛ* (or *pitā*), it stands not only for father, but also for protector. It is a fact that in some of the Vedic hymns the term *Marut* was used in the sense of 'stormy winds'; but simply for this reason the above remark of Sir Bhandarkar cannot be justified; because in most of the cases the term was used in the sense of god only. The fact that Rudra was not only a dreadful god, has already been shown in the previous pages.

The gods are generally held as auspicious and kind to the people. Their progenitor Rudra also, on different occasions in the Vedic text has been described as a benevolent and kind god. This fact is known from different descriptions of Rudra, recorded in the early Vedic texts, in which he is also named *Bhava* or the protector (*AV*, IV. 28. 1-3; XI. 2. 1), *Savitṛ* or the creator (*ṚV*, IX. 53. 3) and *Jalāṣabheṣaja* or the giver of liquid drugs (*ṚV*, 1. 43. 4), and also has been described as a giver of medicine to the ailing persons (*ṚV*, II. 33. 2), the bestower of all desired objects (*ṚV*, II, 33, 4), and the oldest divine physician (*TS*, IV. 5. 1). Rudra is the *pitṛ* or protector, not only of the other gods (Maruts), but also of the sacred hymns, sacred offerings, and such other objects (*ṚV*, I. 43. 4).

We may refer to another verse of the *Ṛgveda*, in which the Maruts are said to have been originated from Agni (the Fire-god)[2] who in many other verses is identified with Rudra. While interpreting this verse, Sāyaṇa tells us in clear language that the term Marut stands for some ordinary gods *(marutsaṃjñakā devāḥ)*. In the original verse an adjective *bhrājadṛṣṭayaḥ* has been added to the Maruts, which appears as indicative of their super-natural knowledge. The two other adjectives *kavayaḥ* and *vidmanāpasaḥ* also indicate the super-natural mental faculty of the Maruts. The adjective *kavayaḥ* which is the nominative plural of the term *kavi*, according to Sāyaṇa, stands for talented persons. As regards the adjective *vidmanāpasaḥ*, Sāyaṇa gives its two different meanings *i.e.*, (i) full of wisdom *(jñānena vyāpnu-*

[1]marutau pavanāmarau. *Amarakoṣa*, Nānārthavarga, III. 58.
[2]*Ṛgveda*, I. 31. 1.

vānāḥ), and (ii) knower of the actions *(jñātakarmāṇaḥ)*. If the term Marut would really be used in the sense of 'stormy winds' as Sir Bhandarkar thinks, then the above adjectives under no circumstances could be used with the said word. It is further noticeable that the stormy winds could not be reasonably conceived to have originated from the sacrificial fire, the former being inauspicious and the latter auspicious. It is commonsense, and also approved by the Vedic seers that nothing inauspicious as a general rule can originate from an auspicious object; because the effects are always in the habit of inheriting the qualities of their cause or causes. Gods being auspicious, were held to have originated from the sacrificial fire. The idea of the Marut's origination from the sacrificial fire indicates that the Vedic gods (Maruts) were made known to the people through the performances of the sacrificial rites.

The fact is undoubtedly known from the verse II. 33. 1 of the *Ṛgveda* that Rudra was regarded by the Vedic seers as the progenitor of the Maruts *(ā te pitarmarutāṃ . . . .)*. As regards the view that the term Marut in the verse was used in the sense of wind; it is nothing but a misconception; because in a following verse of the same hymn in the same context, Maruts have been described as the possessor of all types of medicines and healing powers, and also as the fulfiller of all desires.[1] Can any reasonable man believe that the said characteristics can be assigned to the stormy winds? On the strength of the above evidences, I like to reject the aforesaid view of Sir Bhandarkar.

[1]*Ṛgveda*, II. 33. 13.

3

THE ANTIQUITY OF ŚIVALIṄGA

As regards the antiquity of the idea of Śivaliṅga, the Indologists have expressed their views in different books, which lead us to a wrong way. Before discussing the evidences on the subject, we should ponder for some time over the principal point as to why some symbols of the Almighty had been made and were selected as objects of worship by the religious-minded wise people of ancient time. So far as India is concerned, we know beyond doubt from the earliest Vedic texts that the thoughtful mind of the sages, even at that remote antiquity was rich with philosophical ideas of a very high standard. We also cannot forget the fact that the leaders of the society, even in the age of the *Ṛgveda* were men of high moral character as well as of dignified discipline, which is undoubtedly proved by their literature itself.

It is known to all that a pupil at a school is never asked by his teachers to draw a map of the globe or even of his own country, at the very start of his study. He is first taught to draw a straight-line, and then a triangle, a quadrangle and the like, and thus to gather some preliminary knowledge for drawing a map. We often see that a student of art, while learning to form a human figure, makes various attempts for preparing some simple types of forms, such as a ball, a fruit, a bird, an animal, and the like. When he acquires some experience in forming different types of such simple articles, he is instructed by his guide for making attempts to form a human figure, which undoubtedly is much complicated. Even when forming the human shapes, the student concerned is found to develop his skill step

by step. It is only at the mature stage of his experience that such a student succeeds in forming a faultless human figure.

With the above experience in our mind, when we apply our commonsense, we may easily understand the fact that the symbol of Lord Śiva known as Śivaliṅga came into existence long before the advent of image-worship. At the earliest stage of human artistry, the artists did not know the necessary skill for making a full-fledged human figure. They had their fervent devotion to the deities, and were anxious to worship them in some symbols, and as they failed to form any human shape due to their lack of skill and experience, they preferred to make the symbols of their gods in an easy process. They chose the marked pieces of stones found in the river Gaṇḍakī as the symbol of Lord Viṣṇu, and the pieces of stones found in the river Narmadā and elsewhere, as the symbol of Lord Śiva. As time passed on, the devotees used to make other types of symbols of Lord Śiva, which they built sometimes with stones, and on other occasions with gold, silver, or some other metal, or even with pure earth. To each of the kinds of the said symbols, they gave the name Śivaliṅga, and they worshipped the same with due devotion, pronouncing the Vedic incantations. As this type of Liṅga-worship originated long before the origination of image-worship, it is sure to have its hoary antiquity.

As regards the origin of image-worship, some indications of it are found in the *Mahābhāṣya* of Patañjali. While interpreting the sūtra '*Jīvikārthe cāpaṇye*' (5. 3. 99) of Pāṇini, Patañjali tells us that, it was the Maurya kings who for the first time permitted the selling of worshipable images in the open market, and that they did it practically for the purpose of earning money in the form of taxation.[1] While explaining the above text of the *Mahābhāṣya*, the author of the commentary entitled *Uddyota* tells us the above fact in a more clear language.[2] Patañjali further gives examples of the images of Śiva, Skanda, and Viśākha, of which the last probably was a somewhat different form of the second. According to Patañjali, different religious

[1]mauryairhiraṇvārthibhirarcāḥ prakalpitāḥ. *Mahābhāṣya* on *Pāṇini-sūtra*, 5.3.99.

[2]mauryā vikretum pratimāśilpavantaḥ. Tairarcāḥ prakalpitāḥ vikretumiti śeṣah: Uddyota on *Mahābhāṣya* under the above Sūtra.

sects worshipping the images of each of the above three gods existed at his time. The mention of the images of different gods in the *Mahābhāṣya* noted above, undoubtedly proves that the practice of image-worship started long before the time of Patañjali, and that the said practice developed to a considerable extent at his time. Patañjali does not tell us which of the Maurya kings introduced the above practice. Most probably Chandragupta, the founder of the dynasty, under the advice of his minister-guide Kauṭilya introduced this practice, a short while after his coronation which took place in 322 BC. If this be a fact, then it is quite reasonable to hold that, at the time of Patañjali, about two century later, the practice of image-worship could develop to a large extent resulting into the formation of different cults of such worshippers.

There is another important evidence which testifies to the fact that even at the time of Kātyāyana, who according to the historians flourished at least one hundred years before Patañjali, image-worship was very popular in our country. The reason for which Kātyāyana's time is held as above is that, Patañjali wrote a commentary on his *Vārttikas*. The scholars believe that in those days, due to absence of any printing press, a book of any author had to take at least one hundred years for gaining popularity in this vast sub-continent. Kātyāyana has also written another book on the *Smṛti* (religious codes), entitled *Kātyāyana-saṃhitā*, in which he has referred to images marked with artistic skills or inscriptions.[1] This testimony of Kātyāyana, who is one of the twenty *Smṛtikāras*, undoubtedly proves that even in the middle of the third century BC, if not earlier, image-worship was popular in India, and that the images were highly developed.

If Patañjali is held as a man of the 2nd century BC, then Aśoka the great, must have flourished at least 100 years before him. In the 4th Rock Edict of Aśoka, clear reference to the existence of images is found. The words used there are *divyāni rūpāṇi* (lit. the celestial forms). Dr. J.N. Banerjea, the late Carimchael Professor and Head of the Department of Ancient Indian History and Culture, University of Calcutta, in this

[1]pratimāsu ca śubhrāsu likhitvā vā paṭādiṣu
api vākṣatapuñjeṣu naivedyaiśca pṛthagvidhaih. *Kātyāyana-saṃhitā*, 1.14.

connection has observed that the divine images referred to by Aśoka, might not be regularly worshipped in the shrines.[1] We are thankful to Dr. Banerjea for rightly admitting the fact that Aśoka in his 4th Rock Edict has referred to the existence of divine images. As regards his imagination that the said images might not be regularly worshipped in the shrines, we cannot support it for want of evidence.

It is unfortunate that some of the foreign scholars have made undue attempts for establishing that the very idea of image-worship was borrowed by the Hindus from the Greek conquerors after the invasion of Alexander in 327 BC. Though the baselessness of this view may easily be proved by innumerable evidences of the Purāṇic texts, one inscriptional evidence deserves special mention. My respected friend Dr. Nirajakanta Choudhury has ably refuted the above view of the foreigners by referring to the Hāthibāḍā Inscription, the date of which, according to Dr. Choudhury is 450 BC. The text of this inscription runs as follows: '*This compound wall of stone has been erected round the garden of Nārāyaṇa (nārāyaṇavāṭikā) for the worship of the divinities Saṅkarṣaṇa and Vāsudeva, the unconquerable Lords of all, by king Sarvatāta, a Gājāyana, son of (the queen) Pārāśarī, who is devoted to Bhagavān (Viṣṇu) and has performed a horse-sacrifice (Aśvamedha).*[2] Dr. Choudhury appears to be right in determining the early antiquity of the said inscription of king Sarvatāta who must have performed his horse-sacrifice before the rise of Mahāpadmananda. As regards the date 450 BC fixed by him, it appears to be too late; because, even the date of Mahāpadmananda must have been earlier than this date.[3] As the inscription of Sarvatāta testifies to the existence of temples occupied by the images of deities regularly worshipped

[1]'These divine images and other representations had merely edificatory value, and were not objects of regular worship in shrine.' *Development of Hindu Iconography*, p. 100.

[2]'Image Worship in Ancient India' by Dr. Nirajakanta Choudhury in *The Mother*, April and June 1969. Ref. R. R. Haldar, *IA*, LXI, 203; *ASIR*, 1926-7, 205; G. S. Ojha; Bhandarkar, The Archaeological Remains and Excavation at Nagari, *ASIM*, No. 4, 130; Hāthibāḍā Brāhmī Inscription, *EI*, XXII. 31, 198ff; Luders No. 669; Finegan, *Archaeology of World Religions*, 141-45.

[3]For the date of Mahāpadmananda, *see* the present author's article published in *The Mother*, XI, No. 3, pp. 95-109.

by the devotees, even before the date of Mahāpadmananda, it is beyond doubt that the idea of image-worship had not been borrowed from the Greeks. Another important point noticeable in this connection is that the said temple was rebuilt by king Sarvatāta oṇ the site of a dilapidated old temple of Lord Nārāyaṇa.

Another question may be raised here as to whether the *Sūtra* 5. 3. 99 was framed by Pāṇini for showing the correctness of the Sanskrit words Śiva, Skanda etc., in the sense of worshippers and sellers of the images of the said deities, as shown by Patañjali in his *Mahābhāṣya.* If Pāṇini framed the *Sūtra* for the above purpose, then we should hold that image-worship had been popular even at the time of Pāṇini, whose date, even according to the modern historians could not be later than the 4th century BC. According to some of the eminent scholars, Pāṇini flourished in the 7th or 8th century BC, and according to my own view, he flourished at a much earlier date. If the above *Sūtra* of Pāṇini is held to be framed for the aforesaid purpose, then the fact should be admitted that even in the 7th, 8th, 9th or 10th centuries before Christ, the practice of image-worship existed in India, and that it was popular even at that time.

The description of the goddess Durgā as given by Yudhiṣṭhira in the Virāṭaparban[1] and that of the Viśvarūpa form of the Lord Vāsudeva as given by Sañjaya in the Bhīṣmaparban (*Gītā* II. 10-11) testify to the fact that image-worship or at least the idea of images had been in existence at the time of the *Mahābhārata* and probably even at the time of the Pāṇḍavas, who according to our consideration flourished in the 32nd century BC.[2] The *Devīmāhātmya* (13. 10-12) of the *Mārkaṇḍeyapurāṇa* which is held by the Hindus in high regard, informs us that in the hoary antiquity a Kṣatriya king named Suratha and a Vaiśya named Samādhi jointly built an earthen image of the goddess Caṇḍī (another name of Durgā) on the sandy bank of a river and offered worship to her with flowers and other materials.

The description of Lord Śiva as found at different places of

[1]Chapter IV (Vardhamānarāja's and Bhandarkar-samiti's editions).

[2]It was in the year 3102 BC, when the Kali Era started, and on which date the reign of Pāṇḍava Yudhiṣthira came to an end. For details, *see* the present author's article on 'The Date of the Kali Age', published in *The Mother*, Vol. X, No. 6.

the *Brahmavaivarttapurāṇa* (Brahmakhaṇḍa, ch.3; Gaṇapatikhaṇḍa, ch.29, and Śrīkṛṣṇajanmakhaṇḍa, ch. 36) is indicative of the worship of Śiva in his images. The *Padmapurāṇa*[1] informs us that both Śivaliṅga-worship and image-worship existed in India even at the time of Rāma of Ayodhyā. It is beyond doubt that Rāma flourished long before the time of the Pāṇḍavas; because the names of 26 generations between Rāma and his descendant Bṛhadvala, who was killed by Abhimanyu in the great Bhārata war, are recorded in the *Bhāgavata*[2] and some other Purāṇas. The *Padmapurāṇa* tells us that on a certain occasion Lord Śiva appeared before Rāma and told him that it was better to worship the Lord in his symbol called Liṅga than to worship him in an image.[3] A temple of Lord Viṣṇu with his two images founded by Rama and Lakṣmana was unearthed in Kashmir in 8th century AD.

More important evidences of image-worship are found in the Vedic literature, of which remote antiquity cannot be disputed. The book *Ṣaḍviṃśa-brāhmaṇa* forms a part of the *Sāmaveda*. According to Weber, it is one of the oldest *Brāhmaṇas*.[4] Winternitz also has described this book as pre-Pāṇinian on linguistic grounds.[5] In this *Ṣaḍviṃśa-brāhmaṇa* different descriptions of images and references to the temples in which they were established are found. The following extract from the said *Brāhmaṇa* (2. 5. 10) may be quoted in this connection:

> *'devatāyatanāni kampante daivatapratimā hasanti rudanti nṛtyanti, khidyantyunmīlanti nimīlanti pratipatanti . . . .'*
>
> (The temples of the deities quiver and the images of the deities smile, weep, dance, rejoice, lament, sometimes open and on other occasions shut their eyes, and sometimes they are shown in a moving condition. . . . .).

The above passage shows that images representing different attitudes of deities were built and worshipped in temples even at the time when the *Brāhmaṇa*-literature was composed. We

[1] Pātālakhaṇḍa; ch. 64.

[2] *Bhāgavatapurāṇa*, Book IX, ch. 12.

[3] acale ca sadā pūjyā cale vāpi yathecchayā/liṅge sampūjanaṃ mukhyalābhe pratimādiṣu. Pātālakhaṇḍa, 64. 116.

[4] Weber, *History of Indian Literature*, p. 167.

[5] Winternitz, *History of Indian Literature*, I, p. 151.

also cannot ignore the fact that even in the earliest texts of the *Saṃhitā*-literature the god Indra is said to have the thunderbolt in his hand, and the other gods also are described to have their different weapons. More-over, the description of hair *(Kaparda)*, eyes, hands and other limbs of different deities, recorded even in the *Ṛgvedasaṃhitā* may be accepted as indicative of some form of image-worship even at that time. Whatever may be the earliest antiquity of the practice of image-worship, it is beyond doubt that this practice was popularised under the patronage of a Maurya king, probably in the 4th century BC, long before the advent of Kātyāyana and Patañjali, the authors of the *Kātyāyanasaṃhitā* and *Mahābhāṣya* respectively.

Before arriving at the conclusion as to whether image-worship was introduced by the Mauryas for the first time, or an old practice was popularised by them, one should consider the following fact. The rulers of the Nanda-family had not been the staunch supporters of Brahminism. Mahāpadmananda, the founder of the family, according to different *Purāṇas*, killed most of the Kṣatriya kings of the Indian sub-continent, and rose like a second Paraśurāma. The last of the Nanda kings, according to the tradition, inflicted insult even upon Viṣṇugupta, the greatest Sanskrit scholar of the time, who afterwards took revenge by helping Chandragupta-Maurya in his battle against the Nandas. It was possible for such kings to suppress the religious practices of the Brahminical community in any way they could. Moreover, the Buddhist rulers of those days had all along been antagonistic to the religious rites of the Hindus. Even a good man like Ajātaśatru had to lead a rebellion against his own father Bimbisāra, apparently for protecting the fundamental rights of the Hindus. The fact that Ajātaśatru, a true Hindu was not only tolerant to other religions, but practically he was a patron of them, has been admitted even by the Buddhist pilgrims like Fa-Hien, Hu-Enth-tsang and others. It is therefore not unlikely that the practice of image-worship of the Hindus had been nearly abolished by the oppression of the Nanda kings and the Buddhist rulers, and that when Candragupta Maurya occupied the throne, he, under his fostering patronage popularised the said practice in various ways. It is reasonable to believe that for the purpose of popularising the said practice on the one hand, and collecting money for his

treasury on the other, Candragupta issued a royal order permitting the sale of the images in the open market, for which, apparently some tax (like the modern sale tax) had to be paid. This fact, as I understand, is indicated by the text of the *Mahābhāṣya* mentioned above. The earliest indication of image-worship is found in the story of Rudra's weeping recorded in the *Taittirīya-saṃhitā* (1. 5. 1. 2), detailed interpretation of which has already been given in the first chapter of this book.

One very important point which indicates the hoary antiquity of Śivaliṅga is that in the earliest temples of Śiva, such as the temple of Vārāṇasī and the like, the Lord is found to be worshipped in his Linga form only, and that the temples in which some image of the Lord is worshipped were founded at a much later date. The reference found in the early Vedic and also in the post-Vedic Sanskrit texts testify to the hoary antiquity of the Śivalinga-worship in our country. The eight different forms of Rudra, which till today are worshipped on eight different sides of a Śivaliṅga are found to be mentioned even in the *Atharvaveda*, which according to my consideration is the earliest of all the Vedic texts. Of these names Śarva, Bhava, Rudra, Ugra, Paśupati, Mahādeva, and Īśāna, mentioned in the fifth hymn of the 15th *Kāṇḍa* of the *Atharvaveda* are unchanged till today. The last of the eight names called 'Bhīma' in modern days is recorded in the *Atharvaveda* (XI. 8. 21) as Bhūtapati. Bhava, according to the *Atharvaveda* (XV. 5) protects the east, Śarva the south, Paśupati the west, Ugra the north, Mahādeva the upper side, Rudra the lower side, and Īśāna the quarter-angles. The Ṛgvedic texts also give a clear evidence to the existence of Śivaliṅga-worship in those days. The verse '*tryambakaṃ yajāmahe* . . . . ' etc. of the *Ṛgveda* (VII. 5. 9. 12), which till today is used as the sacred incantation for washing the Śivaliṅga, indicates that it was used for the same purpose even at the time of the *Ṛgveda*.

Eight different names of Rudra along with their significance are recorded in the *Śatapatha-Brāhmaṇa* (VI. 1. 3. 7-20) of which seven names are just the same as found in the *Atharvaveda*. The name Bhūtapati of the *Atharvaveda* was changed in the *Śatapatha-Brāhmaṇa* as Aśani (lightning), which in the later days was transformed into Bhīma. From the text of the *Śatapatha-Brāhmaṇa* we understand that at a sacred dawn of a fine new

year, the idea of the different names of Rudra arose in the mind of the Vedic seers. The new information which we get from this book is that each of the eight different names was given to Rudra for the purpose of recognising him as the presiding deity of each of the eight different kinds of very important and essential things. With his names Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva and Īśāna, the Lord presides over (i) water, (ii) medicinal herbs, (iii) wind, (iv) thunder and lightning, (v) clouds and rainfall, (vi) the moon, and (vii) the sun respectively. His original name Rudra represents him as the presiding deity of the sacrificial fire. The details of the significance of all these names have been discussed in the first chapter of this book.

The reason for which the original name Bhūtapati was changed into Aśani, may also be considered in this connection. This might have two different ideas at its base.

(1) When the original meaning 'matter' of the term *bhūta* was shifted to 'evil spirits,' which are believed to have inconceivable destructive capacity, the people of ancient India, having been acquainted with the immense destructive capacity of the thunderbolt, conceived the Lord as identical with the thunderbolt itself. Like the evil spirits and their imaginary leader, the thunderbolt also was invisible to all, and like the former, it also makes its existence known to the people through destruction only.

(2) Thunder and lightning caused immense damages to the life and properties of the human beings in India from time immemorial. As a result thereof the people of this country, even in remote past imagined the existence of a dreadful god, who was believed to have this thunderbolt as his dreadful missile. With the passing of time, they imagined him as identical with the thunderbolt (Aśani) itself, and gave the name Aśani to him. This new name of the Lord displaced his old name Bhūtapati from the list, and occupied its position. This dreadful form of the Lord was mentioned by the name Aśani in the *Śatapatha Brāhmaṇa*, and was afterwards changed into the name Bhīma by which he is worshipped on the western side of the Śivaliṅga at present. Probably, the name Bhīma gained popularity after the composition of the *Mahābhārata*, in which Bhīma, the second of the Pāṇḍava brothers was represented as a man of supernatural physical power.

The causes of the eight different names of Rudra appear to be the same everywhere; but as regards the names themselves and their relation with the particular things, these are found to have some difference in different books. The fact cannot be denied that the idea of the eight different names and their connection with some particular materials has its hoariest antiquity. The idea of Rudra's relation with water and medicinal herbs is found to have its earliest reference in the *Ṛgveda* (I. 43. 4) where he is described as Jalāṣabheṣaja (the giver of liquid and solid types of medicine). The *Yajurveda* describes him as the earliest physician of the god.[1] All the evidences mentioned above indicate that even at the hoariest antiquity Śivaliṅga might have its existence in India, and that the eight different forms of Lord Śiva might be worshipped on its eight different sides even in those days, by the Indian Aryans.

The mention of the term Liṅga in the *Bṛhaddevatā* of Śaunaka and the description of a thumb-like form of Rudra, recorded in the *Śvetāśvataropaniṣad* (III. 13; *V*. 8) also may be held as indicative of the Śivaliṅga-worship in the hoary antiquity. In different verses of his book Śaunaka has used the term Liṅga in the sense of a characteristic mark.[2] The Śivaliṅga also is nothing but a symbol or characteristic mark of Lord Śiva. Regarding the thumb-like shape of the Lord, as found in the *Śvetāśvataropaniṣad*, one should consider the following facts. Though the Śivaliṅgas are found to be of different shapes, they are popularly formed with the size of a human thumb. In different books of the *Tantra* school the devotees have been instructed to form a Liṅga in the size of their own thumbs.[3] When the Liṅga is formed with earth, it is to be built with one *tolaka* (a particular small unit of measurement) or two of earth, and under no circumstances the quantity of earth should be more or less.[4] It appears that the two different quantities of earth are prescribed in consideration of the size of thumb of the devotee

[1] prathamo daivyo bhiṣak. *TS*, IV. 5. 1.

[2] jñātuṃ na śakyate liṇgāttathāpi kvaciducyate
āditya vasavo rudrās tamagna iti ca stutāḥ *Bṛhaddevatā*, III. 110.
sahoṣasā liṅgabhājā ayaṃ somaḥ sudānavaḥ. *Ibid*, III. 111.

[3] svāṅguṣṭhaparbamātrantu kṛtvā liṅgaṃ prapūjayet. *Viśvasāratantra*.

[4] mṛttikātolakam grāhyamathavā tolakadvayam
etadanyanna kurvīta kadācidapi pārvāti. *Mātṛkābhedatantra*.

concerned, and also of the weight of different kinds of earth. A slim devotee may form a Liṅga of the size of his thumb with the quantity of a single *tolaka* of earth where-as a fat man may require the quantity of two *tolakas* for the same purpose. The difference in weight of different kinds of earth also should be considered in this connection. When a Liṅga is formed with dry earth, it may require a single *tolaka* only; but while forming it with wet earth, the quantity required may be two *tolakas*. The *Śvetāśvataropaniṣad*[1] tells us that the Lord resides in the heart of the living beings with a thumb-like shape. Probably this was the source of the construction of Śivaliṅgas, especially of those which have their thumb-like size.

Regarding the antiquity of Śivaliṅga-worship, we may rely upon a tradition popular throughout the Indian sub-continent, and recorded in the Kāśīkhaṇḍa of the *Skandapurāṇa*, according to which the oldest Śivaliṅga known as Avimukteśvara-liṅga was founded at Vārāṇasī during the reign of Divodāsa, a king of the Solar dynasty. The king Divodāsa was a great hero; and probably as a mark of his heroism, he was originally known by the epithet Ripuñjaya. The story recorded in the *Skandapurāṇa* (Kāśīkhaṇḍa, ch.130) informs us that a terrible famine, caused by a draught of dozens of years demoralised the people of northern India, and king Ripuñjaya ascended the throne at such a dangerous time. The hunger-stricken people had practically no regard for morality or religion, and the Vedic sacrificial rites had not been performed anywhere. Under such circumstances, Brahman, the Lord of creation appeared before Ripuñjaya and asked him for re-establishing morality and religious practices. The god induced the king by saying that if he could succeed in re-establishing the above, then the gods would be pleased to grant him the epithet (or surname) Divodāsa, which literally means 'the servant of the gods.'

On the above request of Brahman, Ripuñjaya proposed that the gods (probably the symbols of the deities) should leave India for the time being, so that the king might find out the enemies of religion from everywhere and prepare the field for re-establi-

[1]aṅguṣṭhamātraḥ puruṣo=ntarātmā sadā janānāṃ hṛdaye sanniviṣṭaḥ.
Śvetāśvataropaniṣad, III. 13.
aṅguṣṭhamātro ravitulvarūpaḥ saṅkalpāhaṅkāra-samanvito yaḥ.
Ibid, V. 8.

shing the Vedic religion. Brahman agreed and approached Lord-Śiva, the traditional supreme god of Vārāṇasī, and prayed to him for leaving the sacred city, for the purpose of helping the king in his aforesaid attempt. Lord Śiva, who loved his devotees very much, agreed unwillingly, and while leaving the city, he left the Avimukteśvaraliṅga, a symbol of his own self at a hidden place, so that his devotees might be able to worship the Lord even during his absence. This Avimukteśvaraliṅga, according to the above story is the oldest of all the Śivaliṅgas of Vārāṇasī, and as such, it is popularly called 'Ādiliṅga' (lit. the earliest liṅga).[1] The name Avimukteśvara was given to this Liṅga for the reason that, even while leaving the city of Vārāṇasī, Lord Śiva resided in this Liṅga in a hidden form.[2]

A question may arise as to what sort of worship of Lord Śiva existed at Vārāṇasī before the establishment of the Avimukteśvaraliṅga. So far as I understand, the form of worship in those days of hoariest antiquity must have been other than the image-worship, for two different reasons. First, there does not exist any evidence to show the practice of image-worship in those days. Secondly, it is common sense that the practice of symbol-worship came into being long before the advent of image. The religious practices for propitiating Lord Śiva at the sacred city of Vārāṇasī, in those days might be of two different kinds, *i.e.*, the Vedic rituals, and the Liṅga-worship. Rituals, in those days had to be performed publicly with great pomp; whereas the practice of Liṅga-worship might be performed secretly as well. The above story indicates that the devotees of the Lord, at that time totally abstained from the rituals, and that the big-sized popular Liṅgas also were removed from the city. It is clearly mentioned in the *Skandapurāṇa* (Kāśīkhaṇḍa, 139. 73) that the popular symbol of the Lord was removed to the Mandara mountain. After removing the original big Liṅga, the devotees of the Lord founded a thumb-sized new Liṅga inside the city, very

[1]yiyāsunā ca devena mandarañcitrakandarām
nijamūrttimayaṃ liṅgamavijñātaṃ vidherapi.
. . . .
ādiliṅgamidaṃ proktamavimukteśvaraṃ mahat
tato iiṅgāntarāṇyatra jātāni kṣilimaṇḍale. Kāśīkhaṇḍa, 139. 70-80.
[2]mandarādriṅgatenāpi kṣetraṃ naitat pinākinā
vimuktaṃ liṅgarūpeṇa, avimuktamataḥ smṛtam. *Ibid*, 139. 73.

secretly. This new Liṅga is called Ādiliṅga (the earliest Liṅga) for the reason that amongst all the different Liṅgas found at Vārāṇasī at present, this one is the earliest. The original Liṅga or Liṅgas, removed to the Mandara mountain, apparently did not return to Vārāṇasī. Even if they are held to be returned, they were reduced to the position of new-comers.

According to the *Mātṛkābhedatantra*, the Śivalinga, worshipped at the temple on the mount Kailāsa is superior even to the earliest Śivaliṅga of Vārāṇasī, and the former Liṅga has its hoariest antiquity. This book further tells us that the Śivaliṅga of Kailāsa was built with mercury, and that it was known by the name Jyotirliṅga, having its sanctity 16 times to that of the Avimukteśvarālinga of Vārāṇasī. As regards the material with which the Liṅga at Vārāṇasī was formed, the said *Tantra* tells us that, it also was mercury and nothing else.[1]

The Śivaliṅgas such as Dakṣeśvara founded by Dakṣa-prajāpati, Yayātīśa by king Yayāti, Naleśa by king Nala of Niṣada, Rāghaveśvara by king Rāma of Ayodhyā, Rukmiṇīśa by Rukmiṇī the wife of Kṛṣṇa, Revatīśvara by Revatī, the wife of Balarāma, Śātātapeśvara by the sage Śātātapa, and the like point to the hoary antiquity of Śivaliṅga-worship. The Kṛttivāseśvaraliṅga, which is stated to be founded just after the killing of Gajāsura, also testifies to the same fact.

The remote antiquity of the worship of Śiva in his symbol called Liṅga is found to be recorded in the *Liṅga* and *Vāyu Purāṇas* in course of giving the history of the Nakuleśa-Pāśupata system. Both the *Purāṇas* tell us that Nakuleśa, the 28th incarnation of Lord Paśupati was a contemporary of Kṛṣṇa-Vāsudeva (a scion of Yadu's family).[2] From the *Mahābhārata* as well as from the *Viṣṇu* and *Bhāgavata Purāṇas* and such other books we know that Kṛṣṇa-Vāsudeva was a contemporary of the Pāṇḍavas, and that he took a prominent part in the great Bhārata War, which commenced in the month of November in 3136 BC, and came to

[1] jyotirmayaṃ mahāliṅgaṃ kailāsanagare priye!
tasyaiva ṣoḍaśāṃśaikaḥ kāśyaṃ viśveśvaraḥ smṛtaḥ.
pārada-ṣoḍaśāṃśaikaḥ kāśyāṃ viśveśraraḥ sthitaḥ.
Mātṛkābhedatāntra, ch. 8.

[2] *Vāyupurāṇa*, 23-217, 219; *Liṅgapurāṇa*, Book I, ch. 24.

an end in the same month.[1] In this connection both the *Purāṇas* mentioned above tell us that Nakuleśa was the last incarnation of the Lord in the current *caturyugas* (four Yugas *i.e.*, *Satya*, *Tretā*, *Dvāpara* and *Kali*, and was counted as the 28th, and that in each of the past 27 *caturyugas* one incarnation of the Lord appeared on earth for leading the people to the right way and teaching the philosophy and worship of the *Pāśupata* system of Śaivism to them. Details of all these incarnations are recorded in the 24th chapter of the 1st book (Pūrvabhāga) of the *Liṅgapurāṇa*, as well as in the 23rd chapter of the *Vāyupurāṇa*. A list of all the 28 incarnations of the Lord, as recorded in the *Liṅgapurāṇa* is given below:

Number of the caturyugas	*Name of the incarnation*	*Names of his sons or disciples*
1	Śveta	Śveta, Śvetaśikha, Śvetāsya and Śvetalohita.
2	Sutāra	Dundubhi, Śatarūpa, Saṭīka, and Ketumat.
3	Darśaka	Vikāśa, Vikeśa, Vipāśa, and Pāpanāśana.
4	Suhotra	Sumukha, Durmukha, Durdara, and Duratikrama.
5	Kaṅga	Sanaka, Sanandana, Sanātana, and Sanatkumāra.
6	Lokākṣi	Sudāman, Virajas, Śaṅkhapād, and Rajas.
7	Jaigīṣavya	Sārasvata, Megha, Meghavāhana, and Suvāhana.
8	Dadhivāmana	Kapila, Āsuri, Pañcaśikha, and Vāskala.
9	Ṛṣabha	Parāśara, Garga, Bhārgava, and Aṅgiras.
10	Muni	Balavandhu, Niramitra, Ketuśṛṅga, and Tapodhana.
11	Ugra	Lambodara, Lambākṣa, Lambakeśa, and Pralambaka.
12	Atri	Sarvajña, Samavuddhi, Sādhya, and Sarva.

[1]This fact was proved by the present author in his paper entitled 'Date of the Bhārata War' read in an Inter-University Seminar held under the auspices of the Centre of Advanced Study in Ancient Indian History and Culture, University of Calcutta on 17 September, 1965 and p''blished in *The Calcutta Review*, Vol. n.s. 3, No. 3.

Number of the catur-yugas	*Name of the incarnation*	*Name of his sons or disciples*
13	Vālin	Sudhāman, Kaśyapa, Vasiṣṭha, and Virajas.
14	Gautama	Atri, Devadāsa, Śravaṇa, and Śraviṣṭhaka.
15	Vedaśiras	Kuṇi, Kuṇivāhu, Kuśarīra, and Kunetraka.
16	Gokarṇa	Kaśyapa, Uśanas, Cyavana, and Bṛhaspati.
17	Guhāvāsin	Utathya, Vāmadeva, Mahāyoga, and Mahābala.
18	Śikhaṇḍin	Paraśravas, Ṛcīka, Śvāvaśva, and Yatīśvara.
19	Jaṭāmālin	Hiraṇyanābha, Kauśalya, Lokākṣi, and Kuthumi.
20	Aṭṭahāsa	Sumantu, Varvarin, Kakandha, and Kuśindhara.
21	Dāruka	Plakṣa, Darbhāyani, Ketumat, and Gautama.
22	Lāṅgalin	Bhallavin, Madhupiṅga, Ketu, and Kuśa.
23	Śveta	Uśika, Bṛhadaśva, Devala, and Kavi.
24	Śūlin	Śālihotra, Agniveśa, Jīvanāśva, and Śavadvasu.
25	Daṇḍimuṇḍīśvara	Chāgala, Kumbhala, Kumbhāṇḍa, and Pravāhaka.
26	Sahiṣṇu	Ulūka, Vityata, Śambuka, and Āśvalāyana.
27	Somaśarman	Akṣapāda, Kumāra, Ulūka, and Vatsa.
28	Nakuleśa	Kuśika, Garga, Mitra, and Kauruyya.

After giving the above list along with other details, the *Liṅgapurāṇa* further tells us that each of the four disciples of Nakuleśa had been initiated with the incantation of Lord Paśupati, having the practice of besmearing his body with sacred ashes. This *Purāṇa* further adds that each of the said disciple was well-versed in the Vedic lore and was in the habit of worshipping a Śivaliṅga every day (ch. 24). It is therefore presumable that in each of the past 27 incarnations also, the disciples and devotees of the Lord were regular worshipper of the Śivaliṅgas.

The *Śivapurāṇa* (*Jñana-saṃhitā*, ch. 55) tells us that even long before the birth of Rāma (of Ayodhyā) the Śivaliṅga named Vaidyanātheśvara was founded on a peak of the Himalayas by the demon king Rāvaṇa (of Laṅka). Regarding the origination of this Liṇga, the *Śivapurāṇa* tells us that for the purpose of propitiating the Lord, the demon king went to the peak of mount Kailāsa and performed austerities for some time. But unfortunately, the Lord did not appear before him with his divine form. The demon king then moved to the southern portion of the Himalayas, and having entered into a grove of trees, started a hard type of austerity accompanied by prayers. He dug a hole inside the grove and kindled the sacrificial fire in it, and having placed a Śivaliṅga near the fire, began to worship the Lord and offer salutations to him. But even after doing so, the demon king failed to secure the vision of the Lord. At last he was ready to cut off his own heads for the purpose of offering them into the sacrificial fire. Just at that moment Lord Śiva appeared with his celestial form before the demon king and granted boons to him. On the solicitations of Rāvaṇa, the Lord agreed to reside in the Liṅga founded by the demon, which since that time was known by the name of Vaidyanātheśvara.

From the *Rāmāyaṇa* of Vālmīki we know that, even in the remote antiquity the mount Kailāsa was highly famous as a sacred seat of Lord Śiva. The temple of Śivaliṅga on the said mountain had been regarded as the permanent abode of the Lord, and the Liṅga worshipped in it was held as the living personification of the Lord himself. Rāvaṇa made an attempt for removing the Liṅga from Kailāsa, and he almost succeeded. Apparently, the ruler of the locality came to a compromise with him, and the Liṅga had not been removed. The above fact is recorded by Vālmīki in a poetic way by saying that Rāvaṇa tried to remove the entire mountain and in his attempt for rooting it out, he had his arms helplessly stuck to the mountain under the influence of the Lord, which were afterwards released when the demon, under the advice of his ministers propitiated the Lord with prayers.[1] Those who have visited the Śiva temple on the Kailāsa mountain, know from the priests and other

[1]Uttarakhaṇḍa (Gauḍīya edition), canto 16.

local people the traditional story that the Pāṇḍavas, under the leadership of their eldest brother Yudhiṣṭhira offered worship to the Śivaliṅga founded there, and the flowers and the Vilva-leaves offered by them to the Lord, which remain fresh till today on a heap of snow, are shown to the visitors even now.

Kubera, the ruler of Kailāsa, while making friendship with Rāvaṇa, says that he himself performed the prescribed vow at the top of the mountain for the purpose of propitiating Rudra, and that the Lord was pleased with his worship and austerities.[1] As the Lord is worshipped there till today in his Liṅga form, it is presumable that the earliest of the Śivaliṅgas which gained immense fame existed in the said temple and was worshipped by the devotees even in the hoariest antiquity. The existence of the Rāghaveśvaraliṅga at Vārāṇasī and the story related to its foundation, which is recorded in the *Padmapurāṇa* (Pātālakhaṇḍa, ch. 64) also testify to the fact that Śivaliṅga-worship existed in India at the time of Rāma, and probably even at that time it was very popular.

Another information recorded in the *Padmapurāṇa* (Svarga-khaṇḍa, ch. 18) is that Kṛṣṇa Vāsudeva, on a certain occasion went to Vārāṇasī and performed the Pāśupata vow for propitiating the Lord. For the purpose, he besmeared his whole body with sacred ashes and was engaged in recitation of the sacred *Rudrādhyāya*, apparently belonging to the Yajurveda. He also restrained his sense-organs from the objects of senses, and offered worship to Lord Śiva every day. In this process he performed the Pāśupata vow for a period of full one year, after which the Lord appeared before him and granted the desired boon. This Purāṇa (Kāśīkhaṇḍa, ch. 148) further tells us that on a certain occasion Kṛṣṇa had to curse his beloved son Sāmba, who entered his inner apartment without any previous notice. He cursed Sāmba to be attacked with leprosy, and was afterwards pleased to advise him for going to Vārāṇasī and propitiating Lord Śiva by due performance of the *Pāśupata* vow, which was the only way for his cure. Sāmba did the same and was cured.

Some indications of the Śivaliṅga-worship are found in the *Mahābhārata* as well. In the Vanaparban (chapters 39-41;

[1]Uttarakhaṇḍa (Gauḍīya edition), canto 13.

Bangavāsī edition) the story of Arjuna's fight with the disguised Lord is recorded. Lord Śiva appeared before Arjuna in disguise of a hunter belonging to a non-Aryan tribe, and a quarrel arose between the two, on the ownership of a wild boar killed by the arrows shot by both of them. They exchanged arrows; but none could defeat the other. At last Arjuna felt tired, and he tried to worship Lord Śiva for securing more strength. For the purpose, he built a *Sthaṇḍila* with sands, and offered worship on it in the name of Śiva:[1] When he offered a garland of flowers on the said *Sthaṇḍila*, he was surprised to see it placed on the head of the hunter.[2] Thus Arjuna could recognise the disguised Lord, whom he propitiated with other materials as well. Though the Sanskrit term *Sthaṇḍila* generally stands for a dais, here it might have been used in the sense of a Śivaliṅga; because, worship of the Lord on an earthen Śivaliṅga is well-known, and it is prescribed by different authorities; where-as, worship of the Lord on an earthen dais is neither known anywhere, nor it is prescribed by the reliable authorities. It may therefore be reasonable to hold that Arjuna worshipped the Lord on an earthen Śivaliṅga.

Daṇḍin, who flourished probably in the 6th century AD has referred to Śivaliṅga-worship which apparently existed long before his time. While describing the adventures of the prince Rājavāhana, he tells us that in the country of Lāṭa, there existed an old temple of Lord Śiva,[3] in which a crystalline Liṅga *(sphāṭikaliṅga)*[4] had been established in long past. Rājavāhana took shelter in the said temple for a night and found a dark-complexioned Brahmin there. Many other references to the temples of Śiva and the worship of the same god recorded by Daṇḍin in his *Dasakumāracarita* testify to the existence of the old temples with different types of Śivaliṅga established in them.

Bāṇa Bhaṭṭa in the early part of the 7th century AD has

[1]mṛṇmayaṃ sthaṇḍilaṃ kṛtvā mālyenāpūjayad bhavam. Vanaparban (Vaṅgavāśī edition), 39, 65.

[2]acca mālyantadā pārthaḥ kirāta-śirasi sthitam
apaśyat pāṇḍavaśreṣṭho harṣeṇa prākṛtiṃ gataḥ. *Ibid*, 39, 66.

[3]mahābhāga sutānetān mātṛhīnānanekairupāyai rakṣannidānīmasmin kudeśe bhaikṣyam sampādya dadadetebhyo vasāmi śivālaye=smin. *Dasakumāracarita*, Pūrvapīthikā; ch. III, p. 37.

[4] .... sphaṭikaliṅgasya paścāt .... *Ibid*, p. 33.

recorded a tradition indicating the hoary antiquity of the Śiva-liṅga-worship in his *Harṣacarita*. He tells us that in long past, when the goddess Sarasvatī, cursed by Durvāsas, had to come down from the Brahmaloka, she beheld on her way, on the bank of the river Mandākinī, innumerable Śivaliṅgas formed with sands, which were being worshipped by the Siddhas.[1] Even after reaching the earth, when the goddess made her abode on the river Śona, she, before doing any other work, took a dip into the sacred river and formed a Śivaliṅga with the holy sands, whom she worshipped with due devotion.[2] Bāṇa further tells us that Puṣyabhūti, a remote predecessor of Prabhākaravardhana of Sthāṇvīśvara (Thanesor) was a devotee of Lord Śiva and was initiated by Bhairavācāryya, the most popular Śaiva hermit of his time.[3] It is commonsense that Puṣyabhūti and his teacher Bhairavācāryya were the worshipper of Śivaliṅgas. Bāṇa himself was a devotee of Lord Śiva, and he tells us that before starting for the capital city for meeting the king, he duly performed the worship of a Virupākṣa type of Śivaliṅga.[4] During the serious illness of king Prabhākaravardhana, when Harṣa returned to the capital after a hunting, he found that in the Śiva temple of the palace offerings were given to the deity with loud pronunciation of incantations, and that Lord Virūpākṣa (Śiva) was being worshipped in a symbol, washing of which was being made with a thousand pitchers of milk.[5]

The archaeological survey also testifies to the fact that Śivaliṅga worship existed in India since remote past. After thorough researches on the remains of Mohenjo Daro and Harappa, the learned scholar Mackay observes[6] that some of such remains are undoubtedly the Śivaliṅgas of those days, and that most probably these were worshipped by the people of the time. My respected friend Dr. Nirajakanta Choudhury in his paper 'The

[1]siddhaviracita-vālukāliṅga . . . . *Harṣacarita* (P. V. Kane's edition), ch. I, p. 8.

[2]pulinapratiṣṭhāpita-saikataśivaliṅga. *Ibid*, ch. I, p. 8.

[3]*Ibid*, ch. III.

[4]*Ibid*, ch. II, p. 25.

[5]*Ibid*, ch. V, p. 21.

[6]*The Indus Civilisation*, pp. 77-8.

Aryan Invasion of India, a Myth,'[1] after referring to the above observation of Mackay, himself observes that '*a number of round stones discovered in the excavations appear to be Śivaliṅgas*'. The remainings of Mohenjo Daro and Harappa being the earliest Archaeological evidences, have been mentioned here. Many other evidences of Śivaliṅga-worship belonging to the later dates are also found by the archaeologists, which need not be mentioned.

Antiquity of the Bāṇaliṅgas

The Yājñavalkya-saṃhitā is undoubtedly an old book, which tells us that Lord Śiva himself created his symbols of the Bāṇaliṅga type on the solicitation of the demon-king Bāṇa in hoary antiquity, and that this symbol was created for the first time on the hills above the river Narmadā, from which the Bāṇaliṅgas were brought down to the plains by the current of the river.[2] The same story is more elaborately narrated in the *Sūtasaṃhitā* along with the additional information that three crores of the Bāṇaliṅgas were created in Kālikāgartta, three crores more in Śrīśaila mountain, one crore in Mahendra mountain, and one crore in Nepāla.[3] The *Sūtasaṃhitā* further records two different causes for the name Bāṇaliṅga, *i.e.*, (i) that it was called Bāṇa after the name of the demon king who worshipped this type of Liṅga for the first time, and (ii) that the term Bāṇa stands for Lord Śiva and that the name Bāṇalinga was given to the symbol, because of its being created by the Lord himself.[4]

It appears that before the advent of the Bāṇaliṅgas, Lord Śiva (or Rudra) was worshipped in other types of his Liṅgas. The earliest type of Śivaliṅga appears to be made of mercury. The Ādiliṅga of Vārāṇasī, according to the *Mātṛkābhedatantra*

[1]Published in the monthly journal *The Mother*, XI, No. 4, p. 133; This paper is a part of his thesis by which he secured the Ph.D. degree from the University of Patna.

[2]pura bāṇāsureṇāhaṃ prārthito narmadātaṭe
āvirāsaṃ girau tatra lingarūpī maheśvaraḥ.
. . . .
svayaṃ saṃsravate liṅgaṃ girito narmadājale.
Yājñavalkya-saṃhitā quoted in the *Prāṇatoṣaṇītantrā*, p. 322.

[3]Sūtasaṃhitā quoted in the *Prāṇatoṣaṇitantra*, p. 323.

[4]bāṇārccārthaṃ kṛtaṃ liṅgāṃ bāṇaliṅgamataḥ smṛtam.
bāṇo vā śiva ityuktastatkṛtam bāṇamucyate. *Ibid*, p. 323.

was formed of mercury, and even before the creation of this Liṅga, the original and probably the earliest Liṅga of Kailāsa was formed with the same metal. Names of 92 different Śivaliṅgas are mentioned in the 10th chapter of the Kāśīkhaṇḍa of the *Skandapurāṇa,* of which several Liṅgaṣ indicate their hoary antiquity at Vārāṇasī and other places. Apart from the Jyotirliṅga of Kailāsa and the Avimukteśvaraliṅga of Vārāṇasī, there are also some other Liṅgas, of which hoary antiquity is indicated by their very names.

4

DIFFERENT TYPES OF ŚIVALIṄGAS

We know from the *Śivapurāṇa* that the term Liṅga originally meant the form of the Lord Almighty conceived by the thoughtful devotees of ancient India. This form again was divided into two kinds *i.e.*, one as the soul in a living body, and the other as the endless body of the entire universe. The former was conceived as the tiniest and the latter as the largest form of the Lord.[1] As it was very difficult for an ordinary devotee to meditate upon any one of the above forms, because of their inconceivable shape, the idea of making some symbol of the said forms gradually arose in the mind of the thoughtful devotees. As a result there-of, on a certain occasion, a Śivaliṅga was formed probably with pure earth by one of the devotees, of which the upper portion represented the endless *ākāśa* (ether) and the lower portion the earth, on which the devotee himself lived. This was enthusiastically imitated by the other devotees, and with the passing of time, various types of Śivaliṅgas came into existence. From the *Tantra* literature we know that with the progress and increasing popularity of Śivaliṅga-worship, there appeared many types of Liṅgas, which could be grouped under two different heads *i.e.*, *kṛtrima* (man-made) and *akṛtrima* (original).[2] The former was created by the devotees themselves,

[1]liṅgañca dvividhaṃ proktaṃ vāhyamābhyantaraṃ dvijāḥ
vāhyaṃ sthūlaṃ muniśreṣṭhāḥ sūkṣmamābhyantaraṃ śubhaṃ.
Śivapurāṇa, Jñānāsaṃhitā, 26. 15.

[2]liṅgaṃ hi dvividhaṃ proktaṃ kṛtrimākṛtrimañca tat. Quoted in the *Prānatoṣaṇītantra*, p. 325.

and the latter were collected from heaps of stones etc. . . The Liṅgas belonging to the *kṛtrima* type were built with metals, earth, stone and the like, and those belonging to the *akṛtrima* type were found on the hills or riversides.[1] When the popularity of the Śivaliṅga-worship increased to a considerable extent, the Liṅgas were again divided into two different varieties *i.e.*, *cala* (movable) and *acala* (immovable).[2] The Liṅgas which were firmly established at some particular places were known as *acala*, and those which could be easily removed from one place to another were known as *cala*. Each of these two kinds was again divided into three different varieties *i.e.*, (a) those worshipped at palaces or temples, (b) those worshipped at ordinary houses, and (c) those worshipped at open places. Each of these varieties was again divided into five different kinds *i.e.*, (i) *svayambhū*, (ii) *daiva*, (iii) *pālaka*, (iv) *ārṣa*, and (v) *mānasa*.[3]

The *svayambhū* Liṅgas are not created by human beings; but they are found on hills or riversides, and are generally formed of stone. This type of Liṅga has some holes on its body, and its colour also is found to be of various kinds. Liṅgas belonging to this type, as a general rule are rough in shape, and they are called *svayambhū* (self-originated) because of their unknown origin.[4] The *svayambhū*-liṅgas are divided into different varieties, the prominent ones being Vaiṣṇava, Brāhma, Śākra, Āgneya, Yāmya, Nairṛta, Vāruṇa, Vāyavya, Kaubera and Īśāna. The Liṅga with its conch-shaped upper portion is called Vaiṣṇava, that with a lotus-like top Brāhma, and that with an umbrella-shaped top Śākra. The Āgneya type of Liṅga has two head-marks, and the Yāmya three foot-prints. The Nairṛta-liṅga is shaped like a sword, the Vāruṇa like a pitcher, the Vāyavya with a flag mark, the Kaubera with a club-sign, and the Īśāna with a mark of Trident.[5]

The *Skandapuraṇa*[6] tells us that not only on this earth, but in

[1]akṛtrimaṃ svayambhūtaṃ svayambhū-bāṇaliṅgādi. Kṛtrimaṃ nirmitaṃ dhātuliṅgaṃ. *Prāṇatoṣaṇītantra*, p. 325.

[2]talliṅgaṃ dvividhaṃ jñeyamacalañca calantathā. Siddhāntaśekhara, quoted in the *Prāṇatoṣaṇītantra*, p. 325.

[3] *loc. cit.*

[4] *loc. cit.*

[5] *loc. cit.*

[6]Kedārakhaṇḍa (in Maheśvarakhaṇḍa), ch. 7.

other planets also different types of Śivaliṅgas were established in remote past. According to this *Purāṇa* the Śivaliṅga founded in the Satyayuga or the First Age was known as Brahmeśvara-liṅga, and that established on a later occasion at Vaikuṇṭha as Sadāśiva. The Liṅga founded at Amarāvati was called Amareśvara, and the two Liṅgas established at the capitals of Varuṇa and Yama were called Varuṇeśvara and Kāleśvara respectively. The Liṅga founded in the South-Western direction was called Nairṛteśvara, that in the North-Western Pavaneśvara, and that in the region of death Kedāra or Amareśvara either. Two different Śivaliṅgas were established on the bank of the river Narmadā with the names Oṅkāra and Mahākāla. The famous Viśveśvara-liṅga was founded at Kāśī, and Laliteśvara-liṅga at Prayāga. On the mountain named Brahmagiri the Tryambaka-liṅga was founded. All the above Liṅgas were established before the commencement of the Kali Age.

After the advent of the Kali Age, the Liṅga named Bhadreśvara was founded on the Brahmagiri and the Drakṣarāmeśvara-liṅga at the confluence of the Ganges and the sea *(gaṅgāsāgara-saṅgame)*. The Someśvara-liṅga was established in the country of Saurāṣṭra, Sarveśvaraliṅga on the Vindhya mountain, and Śikhareśvaraliṅga on the mountain Śrīśaila. The Śivaliṅga established in the city of Kāñcī is known by the name Allālanātha, and that in Siṃhala Siṃhalanātha. Amongst the other Śivaliṅgas established in the Kali Age, Virūpākṣa, Koṭiśaṅkara, Tripurāntaka, Bhīmeśvara, and Amareśvara were highly renowned. In the Nether regions also several Śivaliṅgas were established, amongst whom Bhogeśvara and Hāṭakeśvara earned high fame. Practically, the above are only a few of the innumerable Liṅgas which were founded in the three different worlds *i.e.*, the earth, the heaven, and the nether world.[1]

The *Sivapurāṇa (Jñānasamhitā*, ch. 38) gives the names of 12 different important Śivaliṅgas, each founded in a separate country of India *i.e.*, Somanātha in Saurāṣṭra, Mallikārjuna in Śrīśaila, Mahākāla in Ujjayinī, Parameśvara on the mount Oṅkāra, Kedāra on a peak of the Himalayas, Bhīmaśankara at Ḍākinī, Viśveśa at Vārāṇasī, Tryambaka at Gautamītala, Vaidyanāth at Citābhūmi, Nāgeśa at the Dāru forest, Rāmeśa at

[1]Kedārakhaṇḍa (in Maheśvarakhaṇḍa), ch. 7.

Setuvandha, and Ghṛṣṇeśa at Śivālaya.

Viśvakarma-vāstuśāstra is an old book on architecture and housebuilding. In connection with the description of temples, Śivaliṅga also are mentioned in this book, most important of which are named as (i) Nāgeśa, (ii) Kairāta, (iii) Candraśekhara, (iv) Mṛtyuñjaya, (v) Paśupatī, (vi) Caṇḍeśa, (vii) Gajamardana, (viii) Jaṭāsura, (ix) Umākānta, (x) Somaskanda, (xi) Bhairava, (xii) Dakṣiṇāmūrtti, (xiii) Kailāsādhipati, (xiv) Vṛṣārūḍha, (xv) Harihara, (xvi) Tripurāntaka, and (xvii) Kṣetranātha.[1] In the Introduction to the same book, ten more types of Liṅgas are mentioned, and Mr. K. Vāsudeva Śāstrī, the author of the Introduction tells us that all the different types mentioned by him are worshipped till today in different parts of India. In this connection Mr. K. V. Śāstrī adds that (i) Valmīkanāthaliṅga is worshipped at Tiruvarur in Tanjore district, (ii) Jyotirliṅga at many different places, (iii) Pṛthvīliṅga in Kānchipuram, (iv) Apliṅga in Tiruvanaikoil, (v) Tejoliṅga in Tiruvannamalai, (vi) Vāyuliṅga in Kalahasti, (vii) Ākāśaliṅga in Chidambaram, (viii) Devaliṅga at different places of India, (ix) Brahmaliṅga at Shiyoli in Tanjore district, and (x) Maharṣiliṅga at various places.[2]

The earliest Śivaliṅga established at Vārāṇasī at the time of king Divodāsa was followed by many other Liṅgas founded traditionally by the deities, sages, kings and other devotees. The *Skandapurāṇa* tells us that the Īśāneśaliṅga at Vārāṇasī was founded by the eleven Rudras *i e.*, Aja, Ekapāda, Ahibradhna etc. who are the traditional protector of the sacred city of Vārāṇasī (Kāśīkhaṇḍa; Part 1, XIV. 6-7). The Candreśaliṅga was founded by the Moon-god (XIV. 25) Vudheśvaraliṅga by Vudha (XV. 45-6) and Śukreśvaraliṅga by Śukra (ch. XVI). The deities named Śani and Vṛhaspati also founded Śivaliṅgas at Vārāṇasī in their own names (ch. *XVII*) of which the former is known as Śanaiścaraliṅga and the latter as Vṛhaspatīśvaraliṅga. The seven divine sages *(Saptarṣis)* also came to Vārāṇasī on a certain occasion for performing austerities, and before leaving the sacred city, every one of them founded a Śivaliṅga in his own name. The Liṅgas established by them are known by the

[1] *Viśvakarma-vāstuśāstra*, ed. by K. Vāsudeva Śāstrī and N.B. Gandra, 80. 7-10.

[2] *Ibid*, Introduction and footnote, p. LXXIII.

names (i) Atrīśvara, (ii) Marīcīśvara, (iii) Pulaheśa, (iv) Pulastyeśa, (v) Aṅgiraseśvara, (vi) Vaśiṣṭheśvara, and (vii) Kratvīśvara (ch. XVIII). Dhruva, the traditional devotee founded the Dhruveśvaraliṅga (ch. XXIII). Amongst other Liṅgas of the above type the Vṛddhakāleśvaraliṅga is highly famous (ch. XXVI).

Brahman, the Lord of creation, according to the *Skandapuarāṇa* (Kāśīkhaṇḍa, Part II, ch. 53) performed ten different horse-sacrifices, and after completion of the sacrifices he founded a Liṅga in his own name, which till today is known by the name Brahmeśvaraliṅga. Different Gaṇas of Lord Śiva, such as Śaṅkukarṇa, Ghaṇṭākarṇa, Mahākāla and the like also founded Liṅgas at Vārāṇasī in their own names. Amongst the other Liṅgas (i) Kapardīśa, (ii) Parāśareśvara, (iii) Kandukeśvara, (iv) Vyāghreśvara, and (v) Śaileśvara are highly renowned. The last of these Liṅgas, according to the Purāṇic tradition was founded by Himālaya (probably by the king of the mountaineous region of the Himalayas) (Kāśīkhaṇḍa, Part II, ch. 65). On the solicitation of the demon king Gajāsura, the Lord himself assumed the form of Kṛttivāseśvaraliṅga by taking the demon's (elephant's) hide as his lower garment (ch.68). The sages Kātyāyana, Cyavana, Lomaśa etc. also founded Śivaliṅgas at Vārāṇasī after their own names. The Liṅga founded by king Janaka of Mithilā is known by the name Janakeśvara. In addition to the above Liṅgas, Mālatīśa-liṅga, Antakeśvara-liṅga etc. also are very famous (ch. 68).

Amongst the innumerable Liṅgas existing at Vārāṇasī, the following are very important, and are known as Siddhīśaliṅga or the Liṅgas which fulfill one's desire, *i.e.* (i) Sthāṇu, (ii) Devadeva, (iii) Mahābala, (iv) Śaśibhūṣaṇa, (v) Mahākāla, (vi) Praṇava, (vii) Ayogandheśvara, (viii) Puṣkara, (ix) Mahānādeśvara, (x) Mahotkaṭeśvara, (xi) Kāmeśvara, (xii) Vimaleśvara, (xiii) Mahāvrata, (xiv) Skandeśvara, and (xv) Mahādeveśvara (Part II, ch. 69). The following Liṅgas also are very important and are styled as Siddhīśaliṅga *i.e.*, (i) Pitāmaheśvara, (ii) Śūlataṅka, (iii) Mahātejas, (iv) Vināyakeśvara, (v) Mahāyogiśvara, (vi) Pārvatīśvara, (vii) Caṇḍīśvara, (viii) Nīlakaṇṭheśvara, (ix) Vijaya, (x) Śrikaṇṭha, (xi) Kapardīśvara, (xii) Śukreśa, (xiii) Jayanteśvara, (xiv) Tripurāntaka, (xv) Kukkuṭeśvara, (xvi) Jaṭin, (xvii) Hareśvara, (xviii) Hariścandreśvara, (xix) Śarva, (xx) Caturvedeśvara, (xxi) Yajñeśvara, (xxii) Sahasrākṣa, (xxiii) Śaileśvara,

(xxiv) Rudreśvara, (xxv) Tripureśa, (xxvi) Vṛṣeśa, (xxvii) Bāṇeśvara, (xxviii) Īśāneśvara, (xxix) Ugra, (xxx) Bhaveśvara, (xxxi) Daṇḍīśvara, (xxxii) Śiva, (xxxiii) Kāla, (xxxiv) Kalaseśa, (xxxv) Bhadrakarṇeśa, (xxxvi) Paśupati, (xxxvii) Kapāleśa, (xxxviii) Dīpteśa, (xxxix) Nakuleśvara, (xl) Amareśvara, (xli) Bhīmeśvara, (xlii) Bhūteśvara, (xliii) Svayambhū, (xliv) Virūpākṣa, (xlv) Himastheśa, (xlvi) Bhū, (xlvii) Bhuva, (xlviii) Svar, (il) Hāṭakeśa, (l) Jyotis, (li) Tārakeśvara, (lii) Kirāteśvara, (liii) Marukeśvara (brought from Laṅkā), (liv) Nairṛteśvara, (lv) Jala, (lvi) Jyeṣṭheśvara, (lvii) Analeśvara, and (lviii) Naleśvara (ch. 69). The Trilocanaliṅga and the 42 other Liṅgas mentioned in chapter 73 of the book also are very famous. Viśvakarman, the divine architect founded the Viśvakarmeśvaraliṅga after his own name. Dakṣa, the father of Satī, and Satī herself founded the Dakseśvara and Satīśvaraliṅgas respectively. Pārvatī founded the Pārvatīśvaraliṅga in her own name. The river-godesses Gaṅgā and Narmadā also founded Liṅgas after their own names. The Amṛteśvaralinga also is very famous (Part II, ch. 94).

As regards the other 42 sacred Liṅgas, mentioned in ch. 73 of the Kāśīkhaṇḍa, these are divided equally in three different groups. The 14 Liṅgas counted in the first group are called Mahāliṅgas or great Liṅgas, and their worship is compulsory to all. The names of these Liṅgas are as follows: (i) Oṅkāra, (ii) Trilocana, (iii) Mahādeva, (iv) Kṛttivāsas, (v) Ratneśa, (vi) Candreśvara, (vii) Kedāra, (viii) Dharmeśa, (ix) Vīreśvara, (x) Kāmesa, (xi) Viśvakarmeśvara, (xii) Maṇikarṇīśa, (xiii) Avimukta, and (xiv) Viśveśvara. The 14 Liṅgas counted in the second group also are called Mahāliṅgas. The only difference is that the Liṅgas counted in this group are said to be unknown to the sinners. The names of these Liṅgas are as follows: (i) Amṛteśa, (ii) Tārakeśa, (iii) Jñaneśa, (iv) Karuṇeśvara, (v) Svargadvāreśvara, (vi) Brahmeśa, (vii) Lāṅgala, (viii) Vṛddhakāleśvara, (ix) Vṛṣeśa, (x) Caṇḍīśa, (xi) Nandikeśa, (xii) Maheśvara, and (xiii) Jyotirūpeśvara. The 14 Liṅgas mentioned in the third group are worshipped by the devotees from the first to the 14th lunar day of the dark fortnight in the month of Caitra.[1] Their names are as follows: (i) Śaileśa, (ii) Saṅgameśa, (iii) Svarlīna, (iv) Madhyameśvara, (v) Hiraṇyagarbha, (vi) Īśāna, (vii) Gop-

[1]Kāśīkhaṇḍa, 73. 63.

rekṣa, (viii) Vṛsabhadhvaja, (ix) Upaśāntaśiva, (x) Jyeṣṭheśvara, (xi) Nivāseśvara, (xii) Śukreśvara, (xiii) Vyāghreśvara, and (xiv) Jambukeśvara.

In the 10th chapter of the Kāśīkhaṇḍa the following names of 91 different Śivaliṅgas are found to be recorded: (1) Oṅkāreśvara, (2) Kṛttivāseśvara, (3) Kāleśa, (4) Vṛddhakāleśa, (5) Kalaseśvara, (6) Kedāreśa, (7) Kāmeśa, (8) Candreśa, (9) Trilocana, (10) Jyeśṭheśa, (11) Jambukeśa, (12) Jaigīṣavyeśvara, (13) Daśāsvamedheśvara, (14) Īśāneśvara, (15) Dramicaṇḍeśa, (16) Dakṣeśa, (17) Garuḍeśa, (18) Gokarṇeśa, (19) Gaṇeśvara, (20) Ḍhuṇḍi, (21) Āśāgaja, (22) Siddha, (23) Dharmeśa, (24) Tārakeśvara, (25) Nandikeśa, (26) Nivāseśa, (27) Pitrīśa, (28) Prītikeśvara, (29) Pavateśa, (30) Paśupati, (31) Brahmeśvara, (32) Madhyameśvara, (33) Bṛhaspatīśvara, (34) Vibhāṇḍeśvara, (35) Bhārabhūteśvara, (36) Mahālakṣmīśvara, (37) Marutteśa, (38) Mokṣeśa, (39) Gaṅgeśa, (40) Narmadeśvara, (41) Mārkaṇḍa, (42) Maṇikarṇīśa, (43) Ratneśvara, (44) Rāghaveśvara, (45) Rājarajeśvara, (46) Rākeśa, (47) Revatīśvara, (48) Rambheśa, (49) Rukmiṇīśa, (50) Reveśa, (51) Pratīśvara, (52) Yamuneśa, (53) Yayātīra, (54) Yajñeśa, (55) Yāmaleśvara, (56) Layeśa, (57) Lāṅgalīśa, (58) Lolārkeśa, (59) Vindhyeśa, (60) Vimaleśa, (61) Vidhīśa, (62) Vaśiṣṭheśvara, (63) Śanīśvara, (64) Vinateśa, (65) Naleśa, (66) Nāgeśa, (67) Namucīśvara, (68) Śūleśvara, (69) Śiveśa, (70) Agastīśa, (71) Nāradeśvara, (72) Śātātapeśvara, (73) Śītaleśa, (74) Śubheśvara, (75) Someśvara, (76) Indreśvara, (77) Svarlīneśvara, (78) Saṅgameśvara, (79) Haricandreśvara, (80) Harikeśeśvara, (81) Trisandhyeśvara, (82) Mahādeva, (83) Upaśānti, (84) Śiva, (85) Bhavānīśa, (86) Kapardīśa, (87) Kandukeśa, (88) Makheśvara, (89) Kaliṅgeśvara, (90) Kāceśvara, and (91) Kālarājeśvara.[1]

The Bāṇaliṅgas

Bāṇaliṅga is a very important type of the Śivaliṅgas worshipped everywhere in India by both the house-holders and the monks. Regarding the origination of Bāṇaliṅga the *Sūtasaṃhitā* gives us the following story: The demon king Bāṇa in the hoary antiquity was a devotee of Lord Śiva. He used to worship the Lord every day in an earthen Liṅga built by his own self. One day the Lord appeared in person before the demon king and

[1]Kāśīkhaṇḍa, 10. 86-102.

offered a boon to him. Bāṇa said: 'My Lord, if thou art really pleased upon me, then grant me the boon that from today thy devotees may worship thee in a permanent form of thy Liṅga, and thus be free from the trouble of making an earthen Liṅga every day. This boon was granted, and immediately on the desire of the Lord, 14 crores of permanent Liṅgas were formed automatically on different parts of the world. As these Liṅgas were formed on the prayer of the demon king Bāṇa, they were called Bāṇaliṅgas.[1] But according to another authority quoted in the *Prāṇatoṣaṇītantra* the term Bāṇaliṅga has no real connection with the demon king Bāṇa. The term according to this source, stands for Lord Sadāśiva, and the name Bāṇaliṅga was given to a permanent type of the Lord's symbol because of its being created by the Lord himself whose another name is Bāṇa.[2]

As regards the shape of the Bāṇaliṅgas, we know from different authorities that they may resemble any one of the following: (i) a lotus-fruit, (ii) a ring, (iii) a ripe berry, (iv) an egg of a hen, or (v) an egg of a duck.[3] As regards their colour, Yājñavalkya tells us that they may have any one of the following: (i) white, (ii) blue, (iii) the colour of honey, or (iv) the colour of a *Marakata* type of gem (green).[4] According to another authority, the Bāṇaliṅgas may be white, red, yellow, or black, of which the first is to be worshipped by the Brahmins, the second by the Kṣatriyas, the third by the Vaiśyas, and the fourth by the Śūdras. The same authority adds that the Bāṇaliṅgas of the dark colour may be worshipped by the people belonging to any one of the four castes.[5] All the different types of Bāṇaliṅgas mentioned above are found by the sides of the Narmadā, Devikā, Gaṅgā, Yamunā and such other holy rivers.[6]

The Bāṇaliṅga, Nārmadaliṅga, and other types of Liṅga

The difference between a Bāṇalinga and a Liṅga of some other

[1]Sūtasaṃhitā, quoted in the *Prāṇatoṣaṇītantra*, p. 323.

[2]bāṇaḥ sadāśivo devo bāṇo bāṇāntare=pi vā
tena yasmāt kṛtaṃ tasmād bāṇaliṅgamudāhṛtam. *Ibid*, p. 322.

[3]*loc. cit.*

[4]madhuvarṇantathā śubhraṃ nīlaṃ marakataprabham. Yājñavalkya-saṃhitā, quoted in the *Prāṇatoṣaṇītantra*, p. 322.

[5]Lakṣaṇasamuccaya, quoted in the *Prāṇatoṣaṇītantra*, p. 324.

[6]Kālottara quoted in the *Prāṇatoṣaṇitantra*. *Ibid*, p. 322.

type is that the former, when weighed more than once, is found to be heavier at every time; whereas the weight of the ordinary types of Liṅga is always unchanged. According to the authority, for the purpose of examining a Liṅga to see whether it belongs to the Bāṇaliṅga type or not, it should be weighed with rice repeatedly thrice, five-times, or seven times.[1] As regards the name Nārmadaliṅga, most probably it was given after the river Narmadā, by the side of which this type of Liṅgas are found along with the Bāṇaliṅga type. It appears from the *Sūtasaṃhitā* that the name Nārmadaliṅga was given to a particular type of Bāṇaliṅga only. This book adds that the Liṅgas which weigh higher and higher on every repetition are called Bāṇaliṅgas and those which weigh lesser and lesser on every repetition are called Nārmadaliṅgas.[2] The Liṅgas which never change their weight are held as ordinary Liṅgas.

Different types of the Bāṇaliṅgas

The Bāṇaliṅgas are divided into different varieties; some of which are given below:

1. *Indraliṅga:* This type of Bāṇaliṅga has some marks connected with Indra, the king of gods by whom it was worshipped for the first time and was named after him. By worshipping this type of Liṅga a devotee may secure immense wealth and even an empire.[3]

2. *Āgneyaliṅga:* The special characteristic of this type of Bāṇaliṅga is that, it is reddish in colour, and is always emitting some heat. It is so small and lovely that it appears to be anointed with clarified butter. It has a spear-mark on its body, and sometimes in shape also it resembles a spear. The devotee who having established this type of Liṅga at his own house, worships it every day, secures immense physical strength.[4]

3. *Yāmyaliṅga:* In shape, it looks like a stick or a human tongue either. The wretched man who establishes this type of Bāṇaliṅga at his house and worships it every day, is sure to meet with untimely death. This type of Liṅga, therefore, should

[1]Quoted in the *Prāṇatoṣaṇītantra*, p. 322.
[2]*loc. cit.*
[3]*Ibid*, p. 321.
[4]*loc. cit.*

be avoided by all.[1]

4. *Nairṛtaliṅga:* In shape it resembles a sword. It is able to offer knowledge and wisdom to the person who worships it; but it is unable to offer bliss or mental peace to a house-holder, by whom it must be avoided. Its body is rough, and it appears to have a curved belly. It was originally worshipped by the Rākṣasas and demons.[2]

5. *Vāruṇaliṅga:* It is round in shape, and is marked with a rope-like sign. It is reddish in colour, and small in size with a comparatively big mouth.[3]

6. *Vāyuliṅga:* Its colour is either dark-black or smoky. In shape it resembles a flag and has a flag-mark and also a pestle *(muṣala)*-mark on its top side.[4]

7. *Kuberaliṅga:* The special characteristic of this Liṅga is that on its body, there are some hair-like marks, amongst which the marks of a quiver, a string, and a club are also found.[5]

8. *Rudraliṅga:* Its peculiar characteristic is that, it emits some reddish light resembling the sun's rays, not only in day-time, but in night as well. It looks like a golden ring, and is marked with the signs of a human skull and a trident.[6] This type of Bāṇaliṅga is found in the river Narmadā, and it is formed with small stones which are polished by the repeated rolling caused by the current of the river. The mutual strikings of the stone-pieces, caused by the current, make them more polished and lovely to look at.[7]

9. *Vaiṣṇavaliṅga:* It has four different colours on its body and is marked with the signs of a conch, a discus, a club, a lotus, and the like. It may have a mark on its body either of a *Śrīvatsa* (a circular lock of hair), a *Kaustubha* gem, a throne, the foot-prints of Lord Viṣṇu, or the bird called Vainateya (the mount of Viṣṇu). By worshipping this type of Bāṇaliṅga, a devotee may secure all kinds of wealth.[8]

[1]Quoted in the *Prāṇatoṣaṇītantra*, p. 321.
[2]*loc. cit.*
[3]*loc. cit.*
[4]*loc. cit.*
[5]*loc. cit.*
[6]*loc. cit.*
[7]*Ibid*, p. 324.
[8]*Ibid*, p. 321.

10. *Ārṣaliṅga:* This type of Bāṇaliṅga may resemble either a berry, a fruit of Kapittha (Feronia Elephantum), or a lotus-seed. It has a circular mark of sacred thread on its body.[1]

11. *Golaliṅga:* Though its name is indicative of a round shape, it in fact is not so. It is long in shape, and is marked with the signs of a palm of hand, a trident, a *ṭaṅka* (an instrument for breaking the stones), the moon, and a few lines and holes. It is lacking in the *Brahmabhāga* (a particular portion) and such other parts of its body.[2] It may also have the likeness either of a *Kusmāṇḍa*, a *Nāgaraṅga*, or a *Kākaraṅga* fruit.[3]

12. *Śivanābhiliṅga:* This type of Bāṇaliṅga is divided into three different varieties *i.e.*, *uttama* (the best), *madhyama* (of the middle quality), and *adhama* (the worst). The first of these varieties is placed on a dais *(vedikā)* having the height of four fingers *(aṅgulis)*. The daises of the second and the third varieties have their height two *aṅgulis* and one *aṅguli* respectively.[4] The Śivanābhiliṅgas are regarded as the best of all different types.[5]

Several other types of Bāṇaliṅga are mentioned by Hemādri in the *Lakṣaṇakāṇḍa* of his book, and are quoted in the *Prāṇatoṣaṇītantra*, some of which are given below:

(i) Svayambhū: The colour of this type of Bāṇaliṅga is reddish like that of honey, and it is marked with a black ring. It was worshipped by all the *Siddhas*.[6]

(ii) Mṛtyuñjaya: It is a combination of different colours, and is marked with the signs of a trident and matted hair. It was worshipped by the gods and demons alike.[7]

(iii) Nīlakaṇṭha: This type of Bāṇaliṅga is long in shape, white in colour, and marked with black dots. It is worshipped by the gods and demons.[8]

(iv) Trilocana: It is white in colour, and is marked with the signs of white hair and three different eyes. By worshipping this type of Liṅga, a devotee is able to shake off all sorts of sin.[9]

[1]Siddhāntaśekhara, quoted in the *Prāṇatoṣaṇītantra*, p. 325.
[2]*Ibid*, pp. 324-25.
[3]*Ibid*, p. 325.
[4]Quoted in the *Prāṇatoṣaṇītantra*, p. 324.
[5]*loc. cit.*
[6]*Ibid*, p. 321.
[7]*loc. cit.*
[8]*loc. cit.*
[9]*loc. cit.*

(v) Kālāgnirudra: Though black in colour, it looks like a blazing fire. It is marked with the signs of matted hair, and is a bit big in size, and is worshipped by all.[1]

(vi) Tripurāri: Its colour is reddish like that of honey, and it is marked with the signs of a white thread, a digit of the moon, and the destructive weapon. It appears to be seated on a white lotus.[2]

(vii) Īśāna: Its colour is white, and it is marked with the signs of reddish matted hair, a garland of demons's heads, and a trident. By worshipping this type of Liṅga, a devotee may secure all his desired objects.[3]

(viii) Ardhanārīśvara: Its half portion is white and the remaining half is red. It is marked with the signs of a trident and a ḍamaru (a particular type of musical instrument). This type of Liṅga is worshipped by the gods.[4]

(ix) Mahākāla: It is a bit reddish and bright in colour, big in size, and graced with a lovely appearance. It offers *Dharma* (piety), *Artha* (desired objects), and *Mokṣa* (salvation) to its worshippers.[5]

The *Kālottara*, quoted in the *Vīramitrodaya*[6] gives some other descriptions of a few Bāṇaliṅgas. According to this book, the Liṅga having the colour of Yama (dark) or a mark of the same god, or having a mark of Kamaṇḍalu, stick, or thread, bestows the *Brahmajñāna* (the knowledge leading to salvation) to its worshippers.[7] This book further tells us that the Mahākālaliṅga is as white as the moon, and the Nandīśa-liṅga has its colour like that of a lotus-gem,[8] and adds that the Liṅgas having the colour of a lotus-gem were worshipped by the *Siddhas*, and those having the colour of pearls by the Rudras and the Ādityas. The blue Liṅgas also were worshipped by the latter.[9]

[1]Quoted in the *Prāṇatoṣanītantra*, p. 321.
[2]*loc. cit.*
[3]*loc. cit.*
[4]*loc. cit.*
[5]*Ibid*, pp. 321-322.
[6]*Prāṇatoṣaṇītantra*, p. 322.
[7]*loc. cit.*
[8]*loc cit.*
[9]*loc. cit.*

The good and bad types of Bāṇaliṅgas

The Bāṇaliṅgas are again classified in two different groups *i.e.* good and bad. The Liṅgas which bestow good results upon their worshippers are regarded as good, and those throwing bad results on them are held as bad. Amongst the good Liṅgas the following types deserve special mention: The reddish Liṅgas bestow wealth and the Liṅgas having the colour of a cloud, offer salvation. A house-holder should select a light reddish Liṅga comparatively of a big size, or even one with the colour of a bee *(bhramara)*.[1]

A few types of the bad Liṅgas are given below: The rough Bāṇaliṅga when worshipped, causes the death of the worshipper's wife and children. The Liṅgas which are flat in shape, cause the destruction of his house, and those with a bigger one side, destroy his wife, children, cattle, and wealth. He who worships a Bāṇaliṅga with the broken top, is sure to suffer from disease and death. The Liṅga with a hole on its body, sends its worshippers to some foreign lands. Even by seeing a hole on the body of a Bāṇaliṅga, one has to suffer from disease. When the said hole is big in size, the Liṅga causes destruction to the cattle of the person who happens to see it.[2] The Bāṇaliṅgas with a curved or sharp-pointed top, or even with three angles are to be avoided by the house-holders. Those which are extraordinarily big, thin, or small, or are marked with the signs of some ornaments, should also be avoided by them. But the above types of Bāṇaliṅgas may be worshipped by the monks.[3]

The Liṅgas built with different materials are believed to have the capacity of giving different results. In this connection the *Matsyasūkta* informs us that the stone-built Liṅga, as a general rule, is the giver of salvation, the earthen and the wooden of enjoyment, the golden of immense wealth and even of a kingdom, and the Liṅgas made of copper and *raṅga* respectively of children and long life.[4] According to the *Padmapurāṇa*, the Liṅga made of mercury gives immense wealth, and the pearl-made Liṅga bestows good fortune. The Liṅga made of the moon-gem removes untimely death, and the golden Liṅga

[1]Vīramitrodaya, quoted in the *Prāṇatoṣaṇītantra*, p. 323.
[2]Kedārakhaṇḍa, quoted in the above. *Ibid*., pp. 322-323.
[3]Hemādri, quoted in the above. *Ibid*, p. 323.
[4]Matsyasūkta, *loc. cit.*

fulfills all desires.[1] The *Kālottara* informs us that the Śivaliṅgas may be formed of diamond, glass, raw-sugar, or sweets, and that each of these types, when worshipped, fulfills the desire of the worshippers.[2] The *Lakṣaṇa-samuccaya* tells us that the Liṅgas may be formed of sandal-paste, flower, salt, and even of dust, and that each of these types gives good results.[3] According to the *Garuḍapurāṇa* the term Gandhaliṅga (lit. a Liṅga formed of sandal-paste) is a technical word which does not stand for its literal meaning, but it stands for a Liṇga which is formed of a combination of the following materials: venison 2 units+sandal-paste 4 units+saffron *(kuṅkuma)* 3 units+camphor 4 units.[4] According to the said *Purāṇa*, the Śivaliṅgas may be formed with cow-dung, dust of rice, wheat or barley, sugar, raw-sugar, yellow orpiment *(haritāla)*, and the like.[5] The *Kālottara* says that the Liṅgas may be formed of gold, silver, brass, bell-metal *(kāṃsya)*, lead, iron, or mixed metals, and that each of these types, when worshipped, gives good results to the worshippers.[6] The *Matsyasūkta* records a different view by saying that the Liṅgas made of copper, brass, lead, red sandal, conch, bell-metal, and iron should not be worshipped in the Kali Age; but they are to be worshipped in other Ages.[7]

Worship of a multitude of Śivaliṅgas

While worshipping Lord Śiva in his symbol of a Liṅga type, a single Liṅga is generally taken. For early fulfilment of one's desire, one may worship the Lord in a multitude of his Liṅgas; but in no case the Liṅgas should be worshipped in pairs. If anybody disregards this rule and worships the Lord in a pair of his Liṅgas, he is sure to suffer from poverty.[8] As regards the number of Liṅgas at the worship of its multitude, it also differs due to difference of purpose. With the object of acquiring knowledge, a student may worship a multitude of one hundred

[1]*Padmapurāṇa, loc. cit.*
[2]*Kālottara, loc. cit.*
[3]*Lakṣaṇasamuccaya, loc. cit.*
[4]*Garuḍapurāṇa, loc. cit.*
[5]*Prāṇatoṣaṇītantra*, pp. 325-326.
[6]*Ibid*, p. 326.
[7]*Matsyasūkta, loc. cit.*
[8]*Prāṇatoṣaṇītantra*, p. 333.

thousands of earthen Liṅgas. He who desires wealth, may worship a multitude of 50,000 of them. Similarly, one desiring a son may worship 1500, desiring a daughter 300, and desiring the removal of his sins 10,000 of the earthen Liṅgas. He who desires a kingdom may worship one hundred thousands, desiring a lovely wife 500, for securing salvation one crore, and for securing extra-ordinary power *(bhūtikāma)* 1000 Liṅgas. For the purpose of securing fairness of one's body, one is to worship 3000 earthen Liṅgas, for securing death at a sacred place 2000, for getting a real friend 1000, and for getting good clothes 800 of them. With the desire for destroying an enemy, one should worship a multitude of 700 Liṅgas, for misguiding *(mohanārtham)* the enemies 800, for the purpose of *Uccāṭana* and *Stambhana* 1000, and for *Dāraṇa* 500 of them. For the purpose of getting free from a king's wrath, one should worship 500 Liṅgas, for removal of some other type of danger 100, and for securing all the desired objects, one thousand *Ajutas* (1000,0000) of them.[1]

[1] *loc. cit.*

5

POPULARITY OF ŚIVA

At different places of the different *Vedas* Lord Śiva has been described as the creator, protector, and destroyer of the entire universe. While creating this universe, he assumes the form of Brahman, while protecting the form of Viṣṇu, and while destroying the form of Rudra. Apart from these three different forms, the Lord also holds a mild and auspicious form known as Śiva, by which he grants protection to all, and in which he is always kind-hearted. This form was originally known as Bhava, as we know from the *Atharvavedasamhitā* (IV. 28. 1; X. 1. 23; XI. 2. 1. 9. 27-28 etc). In the *Ṛgveda* as well as in the *Yajurveda*, his Śiva or auspicious form also is found to be mentioned on different occasions (*Ṛgveda*, I. 187. 3; II. 20. 3; V. 1. 8; V. 5. 9; VI. 45. 17; VII. 9. 3 etc.; *White Yajurveda*, ch. 16; *Black Yajurveda*, IV. 5. 1).

The fact that Lord Śiva was regarded as the Supreme God even at the time of the *Atharvaveda* has also been admitted by Sir R.G. Bhandarkar, who has observed: '*This god was Rudra-Śiva, who, as we have seen, had by the time of Atharvaveda—attained to the dignity of the supreme god.*'[1] The popularity of Lord Bhava or Śiva, even at the time of the *Atharvaveda* can be easily known from the different names given to him *i.e.*, Bhava, Śarva, Īśāna, Paśupati, Ugra, Mṛḍha, Rudra and Mahādeva (*AV*, XI. 2; XV. 5).

This Śiva form of the Lord became popular day by day, and was worshipped in images and Liṅgas by the devotees. The

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 107.

Śatarudrīya chapter of the *Yajurveda*, the *Śvetāśvataropaniṣad*, the *Gṛhyasūtras*, *Purāṇas* and epics testify to high popularity of Śiva. Different *Purāṇas* prove beyond doubt that Lord Śiva was highly popular even in long past. From the Māheśvarakhaṇḍa (Aruṇācalamāhātmyakhaṇḍa, ch. 3) of the *Skandapurāṇa* we know that the devotees did not like even to imagine that dissolution of the universe could be made in the presence of this auspicious god. The cause for dissolution, therefore was attributed to the covering of the eyes of the Lord by his consort during their play. It is further said that the three eyes of the Lord are identical with the sun, the moon, and the fire, and that when these are covered by his consort (the goddess of Nature), the dissolution of the universe happens automatically.

The *Bhāgavatapurāṇa*, which is an authoritative book of the Vaiṣṇava sect and is held by them as the supreme authority next to the *Vedas* only, tells us that even the Gopas (cow-herds) who had their only desire to propitiate Vāsudeva, had to worship Śiva and his consort for attaining their desired objects. They performed the worship of Lord Paśupati (Śiva) on the bank of the sacred river Sarasvatī, after having a holy dip into the said river.[1] The *Śivapurāṇa* says that if anybody happens to meet a hater of Śiva, he should immediately have a dip into the water with his clothes, for removing the sin incurred by the said unholy meeting.[2] According to the *Skandapurāṇa* he who utters ill words to Mahādeva and he who hears it, both the persons incur sin and are fallen in hell, and they have to stay there for undergoing severe punishment until the day when the sun and the moon are destined to meet their natural destruction.[3] The *Padmapurāṇa* (Svargakhaṇḍa, ch. 18) records the story as to how Kṛṣṇa, the son of Devakī, who was an incarnation of Lord Viṣṇu, on a certain occasion had propitiated Lord Śiva at Vārāṇasī with due performance of the Pāśupata vow. Vālmīki's *Rāmāyaṇa* (Uttarakāṇḍa, Gauḍīya edition, cantos 13-16) has recorded the story of Śiva-worship by the kings of the Gandhar-

[1] tatra snātvā sarasvatyām devam paśupatiṃ vibhum
ānarccurarhaṇairbhaktyā devīñca nṛpa te = mvikām. *Bhāgavata*, X. 34. 1.

[2] śivavidveṣiṇaṃ dṛṣṭvā sacelaṃ snānamācaret. *Jñānasaṃhitā*, 14. 64.

[3] yo nindati mahādevaṃ nindyamānaṃ śṛṇoti yaḥ
tāvubhau narake yāto yāvaccandradivākarau. Maheśvarakhaṇḍa, Kedārakhaṇḍa, 3. 21.

vas and Rākṣasas in the hoary antiquity. The *Mahābhārata* informs us that Lord Bhūtapati (Śiva) was worshipped by Bhagīratha near the source of the Ganges on the hilly regions of the Himalayas, which was the popular sacred seat for worshipping the Lord, and that many other persons, even before Bhagīratha offered worship to Lord Bhūtapati at the same place.[1] In the Anuśāsanaparban (ch. 14) of the same book we see Lord Paśupati to be worshipped by Kṛṣṇa himself for the purpose of getting a worthy son through his wife Rukmiṇī, and that he offered worship to the Lord at a sacred place on the Himalayas, not far away from the hermitage of Upamanyu. This book, in the same chapter further informs us that before the time of Kṛṣṇa, many other persons worshipped the Lord at the same sacred place, and that each of them secured high fame by the grace of the Lord, and that the renowned sages Yājñavalkya and Vedavyāsa were amongst such worshippers.[2]

The term Śivaliṅga is so familiar in India that everybody belonging to each community, creed, and caste, everywhere in this sub-continent understands the correct idea of its meaning at thevery hearing of this term. Probably, there does not exist even a single person in this sub-continent, whether belonging to the *Varṇāśramadharma* or any other religion, who has never seen a single Śivaliṅga. Vārāṇasī, one of the sacredmost cities of India is famous, not only for its holy Viśvanātha-temple, but also for holding millions of Śivaliṅgas in it. Every true Brāhmin of this land, as a general rule, owns at least one Śivaliṅga to whom he offers worship every day at his house. It has been prescribed in the sacred books of the Hindus, especially in the *Tantras* that every body, belonging to any of the four castes (Brāhmin, Kṣatriya, Vaiśya or Śūdra) should worship a Śivaliṅga everyday, failing which, one belonging to any of the three upper castes will be reduced to the position of a Caṇḍāla (outcaste), and a Śūdra will be born as a boar in his next life.[3] The worship of Śivaliṅga

[1] Bhīşmaparvan, ch. 7.

[2] Yājnavalkya iti khyāta ṛṣiḥ paramadhārmikaḥ
ārādhya sā mahādevaṃ prāptavānatulaṃ yaśah.
Vedavyāsaśca yogātmā parāśarasuto muniḥ
so=pi śaṅkaramārādhya prāptavānatulaṃ yaśaḥ. Anuśāsanaparban, 14. 89-90.

[3] brahma-viṭ-kṣatriyo devi yadi liṅgaṃ na pūjayet
tatkşaṇāt parameśāni trayaścaṇḍālatāmīyūh.

was regarded so essential that the people were instructed not to refrain from it even during the period of their *Aśauca* (unholiness) caused by the birth or death of some of their kins or relations, only excepting the case of demise of their own parents, or of the husband, in case of a woman.[1]

Śiva was so popular to the Hindus that even those who were not the regular devotees of this god, but had some other god or goddess as their principal deity, had to offer worship to Lord Śiva before starting the worship of their regular deity.[2] It is further said that one performing the worship of some other deity without first offering worship to Lord Śiva, causes displeasure to the deity concerned, and the latter, though devotionally worshipped, refuses to accept the offerings, and leaves the place after cursing the said worshipper.[3] The popularity of the Śivaliṅga is further proved by the fact that all the cities and villages of the Indian sub-continent, inhabited by the Hindus even partially hold the temples of Śiva, in each of which at least one Śivaliṅga is worshipped with due regard and devotion.

From the top of the Kailāsa mountain down to the last point of the Cape Comorin, and from Kaśmīr to Assam, everywhere in the Indian sub-continent different types of Śivaliṅgas are found to be worshipped from time immemorial. Most probably, it was for the establishment of a Śivaliṅga on the Kailāsa hill, that the hill was regarded from time immemorial as the abode of Lord Śiva. Below the mountains, it was the Avimukteśvaraliṅga of Vārāṇasī which is held as the earliest and sacredmost of all the Liṅgas. Probably, due to repeated attacks by the atheists, especially by some non-Āryan tribes for crushing the symbol of Lord Śiva, the Aryan devotees felt it necessary to establish the permanent seat of the Lord at a place, well-protected by Nature, and for the purpose, they selected the top portion of Kailāsa mountain, where they established the Jyotirliṅga, the

śūdraśca parameśāni sadā śūkaravadbhavet. Liṅgārccanatantra, quoted in the *Prāṇatoṣaṇītantra*, p. 331.

[1]sūtake mṛtake caiva na tyajecchivapūjanam
kevalaṃ taddaśāhāni mahāgurunipātane. Tantra.

[2]śākto vā vaiṣṇavo vāpi sauro va gāṇapo=thavā
śivārccana-vihīnasya kutaḥ siddhirbhavet priye. *Utpattitantra*, ch. 14.

[3]anārādhya ca māṃ devi yo=rccayeddevatāntaram
na gṛhṇāti mahādevi śāpaṃ dattvā vrajet puram. *loc. cit.*

earliest and holiest of all the existing Śivaliṅgas. As time passed on, the devotees of Lord Śiva felt it very difficult to offer worship to the Lord on the said hill, because of extreme coldness of the snow-covered mountain on the one hand, and its extraordinary height on the other. As a result thereof, they selected a second place in the heart of Āryāvartta (northern India) easily accessible by all, at which the second known Śivaliṅga was established under the patronage of king Divodasa of Kāśī. This second seat of the Liṅga became popular day by day, and was held as the central sacred place of the devotees of Śiva. This place is Vārāṇasī, and the first Liṅga established here with the name Ādiliṅga or Avimukteśvaraliṅga is popularly eulogized in most of the *Purāṇas*.

As time passed on, the devotees of the Lord made attempts after attempts for increasing the popularity of this central seat of Śiva, and for the purpose they managed to bring different popular Liṅgas to Vārāṇasī from different sacred places. Some information regarding the said attempts of the devotees is found in the *Skandapurāṇa (*Kedārakhaṇḍa, ch. 69*)*. This book tells us that the Liṅga named Sthāṇu, which was very popular at the sacred seat of Kurukṣetra, was brought to Vārāṇasī, and a new Liṅga was established at Kurukṣetra for satisfying the local people. The Liṅga named Devadeva established on the north of Ḍhuṇḍirāja at Vārāṇasī, was brought from Naimiṣāraṇya. The Liṅga named Mahādeva was brought from Gokarṇa, the Śaśiśekharaliṅga from Prabhāsa, Mahākālaliṅga from Ujjayinī, Ayogādhīśvara from Puṣkara, Mahānādeśvara from Aṭṭahāsa, Mahotkaṭeśvara from Marutkūṭa, Vimaleśvara from Viśvasthāna, Mahābrātaliṅga from the Mahendra mountain. Pitāmaheśvaraliṅga from Gayā, Śūlaṭaṅka from Prayāga, Mahātejas from the sacred place Śaṅkukarṇa, Mahāyogīśvara from Rudrakoṭi, Caṇḍīśvara from Marujāṅgala, Nīlakaṇṭha from Kālañjara, Vijaya from Kaśmir, Ūrddhvaretas from the sacred city of Tridaṇḍā, Śrīkaṇṭha from the sacred place Maṇḍaleśvara, Kaparddīśa from the holy place Chāgalāṇḍa, Śukṣeśvara from the sacred place Āmrātakeśvara, Jayanta from Madhukeśvara, Tripurāntaka from Śrīśaila, Kukkuṭeśvara from Saumyasthāna, Triśūlin from Jāleśvara, Jaṭideva from Rāmeśvara (at the southernmost point of the Indian sub-continent), Tryambaka from Trisandhyakṣetra, Hareśvara from Hariścandrakṣetra,

Śarva from Madhyameśvara, Yajñeśvara from Sthaleśvara, Sahasrākṣa from Suvarṇakṣetra, Harṣita from Harṣitakṣetra, Rudreśvara from Rudramahālayakṣetra, Vṛṣeśvara from Vṛṣadhvajakṣetra, Īśāneśvara from Kedārakṣetra, Ugra from Kanakhala, Bhava from Vastrāpatha, Daṇḍin from Devadāruvana, Bhadrakarṇeśvara from the sacred lake Bhadrakarṇa, Śaṅkara from the city of Hariścandra, Kalaseśvara from the sacred place Yamaliṅga, Paśupati from Nepāla, Kapālīśvara from Karavīratīrtha, Umāpati from Devikāpurī, Dīpteśvara from Maheśvarakṣetra, Nakulīśvara from Kāyārohaṇakṣetra, Amareśvara from Gaṅgāsāgara, Bhīmeśvara from Saptagodāvarītīrtha, Bhasmagātra from Bhūteśvarakṣetra, Svayambhū from Nakulīśvara, Dharaṇīvarāha from the Vindhya mountain, Virūpākṣa from the mountain Hemakūṭa, Himādrīśvara from Gaṅgādvāra, Bhūrbhuva from the mountain Gandhamādana, Hāṭakeśvara from Bhogavatī (the capital of the Nether world), Kirāteśvara from Kirātakṣetra (the sacred place where Lord Śiva assumed the form of Kirāta), Marukeśvara from the city of Laṅkā, Koṭīśvara from the sacred place of the same name, Amaleśvara from Jvālāmukhī, Trilocana from the sacred place Virajas, and Praṇaveśvara from Amarakaṇṭaka.

The collection of the famous Śivaliṅgas at Vārāṇasi from the sacred places mentioned above undoubtedly proves that from time immemorial Śivaliṅga-worship was highly popular in each part of the Indian sub-continent. Not only in the *Purāṇas*, but in the books of some other categories as well, clear evidences of the popularity of Śivaliṅga are found to be recorded. In a previous chapter I have already given some information from the *Viśvakarma-vāstuśāstra*, and some experiences of the learned author of its Introduction, which testify to the fact that different types of Śivaliṅga, since hoary antiquity had been in existence and were being worshipped by the devotees in various districts of Southern India, some of which, till today are existing and being worshipped in Tanjore, Kedāra, Mallikārjjuna, Kāñcīpuram, Tiruvanaikoil, Kalahasti, Cidāmbarapuram and the like. The authority of the *Viśvakarma-vāstuśāstra* and the experiences of the learned author of its Introduction cannot be disregarded. It is therefore found that not only in the Northern, Western, and Eastern parts of India, but in the Southern part also, Śivaliṅgas have all along been worshipped by the people as a popular

symbol of the Lord.

Patañjali in his Mahābhāṣya (on *Pāṇinisūtra*, V. 2. 76) has referred to a sect of the worshippers of Śiva *(śiva-bhāgavata)* and has said that a devotee belonging to this sect used to carry an iron-lance in his hand as an emblem of the deity. As Śivaliṅga worship existed in India even long before the time of Patañjali, it may be reasonably presumed that the sect of the Śaivas mentioned by him was the worshipper, mainly of the Śivaliṅgas. Varāhamihira, a gem of Vikramāditya's Navaratnasabhā in the 1st century BC[1] lays down the rule that the priests of Lord Śambhu should be Brāhmins besmearing their bodies with ashes.[2] Kālidāsa, the greatest gem of the said Navaratnasabhā has offered his devotion to Lord Śiva in many of his books. At the start of his drama *Abhijñāna-śākuntala* he has described the eight different forms of Lord Śiva and has identified them with the sun, the moon, the Yajamāna or sacrificer, and the five different matters *i.e.* earth, water, fire, wind, and ether *(ākāśa)*, which are the essence of this universe. In his *Vikramorvaśī* he has described the Lord as the non-dual Supreme God and has identified him with the Brahman of the Upaniṣads *(vedānteṣu vamāhurekapuruṣam)*, who pervades the universe *(vyāpya sthitaṃ rodasī)* and is worshipped by the seekers of salvation. At the opening of the *Raghuvamśakāvya* also he bows down to Lord Śiva and his consort who were regarded as the parents of this universe *(jagataḥ pitarau)*. His *Kumārasambhavakāvya* practically deals with the family affairs of Lord Śiva resulting in the establishment of superiority of the Lord and his family. In his *Meghadūtakāvya* also Kālidāsa has described the popularity of Śiva on different occasions, most prominent of which is the description of Mahākāla of Ujjayini.[3] From the *Dasakumāracarita* of Daṇḍin (6th century AD), we clearly know that Śiva was a popular god long before his time, and that he remained so even during the time of Daṇḍin. In the Pūrvapīṭhikā of the same book Daṇḍin tells us the

[1]For the date of Vikramāditya and the scholars of his Navaratnasabhā see the present author's paper entitled 'The Vikrama Era and its historical value' published in *The Mother* (a monthly journal from Calcutta) in its issue of January 1968.

[2]*Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 117.

[3]Pūrvamegha, 34, 35 and 37.

story of Mānasāra, an ancient king of Mālawa, who worshipped Lord Śiva, the consort of the goddess Kālī at the temple of Mahākāla, and secured a mace from him, by which he defeated the king of Magadha in a fierce battle.[1] Daṇḍin has further mentioned an old temple of Śiva with a crystalline Liṅga in the Daṇḍaka forest, in which a Brāhmin was always engaged with the worship of Śiva.[2] We further know from Daṇḍin's book that a hill on the Himalayas was known by the name Śaṅkaragiri (lit. the hill of Śaṅkara—Śiva)[3] and that in the city of Śrāvastī a festival was held for satisfaction of the three-eyed *(tryambaka)* Devadeva (Śiva)[4] and that Rājavāhana, the hero of the story went to a temple of Lord Śiva for worshipping the Lord at night, from which he was missing.[5] References to the worship of Gaṇeśa and Kārttikeya, as well as of their mother are also found in the above book of Daṇḍin. Not only Kālidāsa and Daṇḍin, but almost all the Sanskrit poets and dramatists of high renown have bowed down either to Śiva or to his wives or sons, at the start of their books. Viśākhadatta in his *Mudrārākṣasa* bows down to Śiva and in a verse he has characterised the god as the wearer of elephant's hide. Bāṇa in his *Harṣacarita* and *Kādambarī* has referred to the worship or rather popularity of Śiva on different occasions, which has already been discussed in a previous chapter.

Harṣavardhana, the mighty ruler of Thāneśvara and many other kings of his time used to worship Lord Śiva, and they practically patronized the Śiva doctrine. The Valabhi kings were mostly Śaivas.[6] King Śaśāṅka of Bengal in one of his copper-plates dated G.S. 300 is described as a great devotee of Lord Śiva.[7] Bhāskaravarman of Kāmarūpa has been described as bowing down to Lord Śiva only and to no one else.[8]

[1]mahākālanivāsinam kālīvilāsinamanaśvaraṃ maheśvaraṃ samārādhya tapaḥprabhāvasantuṣṭādasmādekavīrārātighnīṃ bhayadāṃ gadāṃ labdhvā . . . Pūrvapīṭhika, ch. I page 9 (Madras edition, Vovilla Press, 1962.)

[2]*Ibid*, ch. II, p. 33, and ch. III, p. 37.

[3]Uttarapīṭhikā, ch. I, p. 75.

[4]*Ibid*, ch. *v*, p. 178.

[5]*Ibid*, Pariśiṣṭa, p. 258.

[6]Valabhi Grant of G.S. 290: *Indian Antiquary*, IX, p. 238.

[7]Plates of the time of Śaśāṅkarāja, G.S. 300; *Epigraphica Indica*, VI. p. 143.

[8]*Harṣacarita*, ch. VII.

The kings of the Śālastambha dynasty who ruled from AD 800 to 1000 were all Śaivas.[1] The Pratihāra king Mahendrapāla II and his fore-fathers are described as great devotees of Lord Śiva.[2] The Chauhān kings of Śākambharī were worshippers of Śiva and the name of their family deity was Harṣanātha.[3] Several kings of Bhṛgukaccha belonging to the Chāhamana family *i.e.*, Bharttṛvaddha II etc. were ardent devotees of Lord Śiva.[4] At least some of the Chandel kings of Khājurāho, including Dhaṅga were Śaivas.[5] King Abhimanyu of Manipur was a patron of Śaivism, who granted a village named Undikavaitaka to the god Dakṣiṇa-Śiva.[6] King Amoghavarṣa of Mālwa, also known as Vākpatirāja, worshipped Lord Bhavānīpati, while making his grants.[7] In a grant of Dharaṇīvarāha of Caparace (dated S.E. 836) Lord Dhundheśvara (a name of Śiva) has been invoked.[8] Some of the Chālukya kings including Mūlarāja I and Chāmuṇḍarāja were Śaivas.[9] King Aṃśuvarman of Nepāl was a devotee of Lord Paśupati.[10] Valuable lands were granted to Lord Paśupati by Guṇakāmadeva of Nepāl who ruled during the later half of the 10th century.[11] Different kings of Kaśmīr belonging to the Karkoṭa and Utpala dynasties were Śaivas, and they erected temples and made valuable grants to the same god.[12]

In the inscription of Kokkala, dated AD 1000, Lord Śiva in the name of Vaidyanātha has been eulogized.[13] From the account of Hu-Enth Sang it appears that in the 7th century AD the Śaivas formed the majority of people in Jālandhara, Ahic-

[1]*Age of Imperial Kanauj* ed. by Dr. R.C. Majumdar, p. 61.

[2]*Epigraphica Indica*, XIV, p. 182.

[3]*Early Chauhān Dynasties*, p. 230.

[4]Hansat plates of the Cāhamāna Bharttṛvaddha II, VIII and X; *Epigraphica Indica*, IX, p. 202.

[5]Khājurāho Stone Inscription, v.s. 1059; *Epigraphica Indica*, I, pp. 134-137.

[6]*Indian Antiquary*, XXX, p. 514.

[7]Mālwa Inscription of Vākpatirāja Deva, vs 1031 (I, 15); *Indian Antiquary*, VI, p. 51.

[8]A grant of Dharaṇīvarāha of Vadhvan; *Indian Antiquary*, XII, p. 193.

[9]Land Grant of Mūlarāja, v.s. 1043; *Indian Antiquary*, VI, p. 191; also see *The Chālukyas of Gujarat*, p. 287.

[10]*Ancient and Medieval Nepal* by D.R. Regmi, p. 98.

[11]*The Dynastic History of Northern India*, I, p. 196.

[12]*Rājataraṅgiṇī* of Kalhana. IV, 38, 40-41, 46, 189-190, 212; VI, 137, 173.

[13]*Epigraphica Indica*, I, p. 148.

chatra, Mālwa, Maheśvarapura, Vārāṇasī and Kanauj.[1] At Vārāṇasī Hu-Enth Sang saw a bell-metal image of Deva (probably Śiva) about 100 feet high, which appeared as living by its glamour.[2] He also saw at the capital city of A-Tien-Po-Chihlo, about 150 li, south-west from south of Vārāṇasī a large ornamented Maheśvara temple, which was very beautiful to look at, and the image of which had supernatural power.[3] Another large temple of Maheśvara was seen by the Chinese pilgrim in the capital of Long-Kie(ka)-ho, which also was very beautiful, and was held in high regard by the Pāśupatas.[4] He has also referred to many Śaiva temples at Brāhmaṇāvad (middle Sindh) and Fa-la-wa (Varaṇā).[5] A temple of Śiva with his Ardhanārīśvara form in it was constructed at Khandela in the Shekhavatī region in Rājasthān by a devotee named Āditya Nāga, a Vaiśya by caste in vs 701 (AD 644).[6] During the reign of Dharmapāla of Bengal, a four-faced image of Mahādeva was installed.[7] In the 9th century AD, the Śītaleśvara temple of Śiva at Chandrāvatī near Jhālarapāṭana in Rājasthān was erected.[8]

In central India, a temple at Baroli was dedicated to Lord Śiva in the 9th or 10th century.[9] A considerable number of Śaiva temples are found at Khājuraho, of which the chief temple was dedicated to Kandārīya Mahādeva probably in the 10th century.[10] Another temple was dedicated to Lālaguṇa Mahādeva in the 9th or 10th century AD.[11] The Khājuraho Inscription of king Dhaṅga dated vs 1059 proves that the king installed two Śivaliṅgas, of which one was of emerald and the other of stone.[12] In the Viśvanātha temple at Khājuraho an inscription dated vs 1058 is found on a wall which refers to

[1]Watters, I, pp. 296, 331, 352; II, pp. 47, 242, 251.
[2]*Ibid*, II, p. 47.
[3]*Ibid*, p. 256.
[4]*Ibid*, p. 257.
[5]*Ibid*, pp. 259-262.
[6]*Archaeological Survey of India*; *Annual Report 1934-35*, pp. 73-75.
[7]Khalimpur Copper-plate Inscription; *Epigraphica Indica*, IV, p. 243.
[8]*History of Indian and Eastern Architecture* by James Fergusson, II, p. 132.
[9]*loc. cit.*
[10]*Ibid*, p. 141.
[11]*Early Rulers of Khajuraho* by Sisir Maitra, p. 210.
[12]*Epigraphica Indica*, I, pp. 134-37.

the foundation of a temple of Vaidyanātha Śiva by king Kokkala of the Gṛhapati family.[1] Another temple was dedicated to Śiva Rudrālaya at Sidhpura in Gujrat by Mūlarājadeva, a Chaulukya king of Anhilvara, who also donated a piece of land to the god on the occasion of an eclipse.[2] The same king dedicated another temple of Lord Śiva Mūlanātha at Mandali in the Varddhi-viṣaya.[3] At Sārnāth in the same century a piece of land was donated to a Śiva temple by king Siyaka of the Patamara family.[4] In the region, south-west of Sindh Śivaliṅgas were worshipped in every Hindu house, and probably this practice has its hoary antiquity, which is indicated by the erection of the Somanātha temple in the same region.[5] For dealing with the popularity and antiquity of the Somanātha temple, even a foreign visitor like Ālberuni has spent some of his ink and energy.[6]

In the region of Kaśmīr also Śaivism was very popular, which is evident from the literature created in the same region. From the *Rājataraṅgiṇī* we know that Lalitāditya, the famous king of the Karkoṭaka dynasty built a temple of Śiva under the name of Jyeṣṭha-Rudra and donated fertile lands and villages to the god.[7] A large amount of money also was donated by the same king for maintenance of the temple of Śiva Bhūteśa.[8] Mitraśarman, a minister of the said king founded a temple of Śiva and the god instituted in the temple was named Mitreśvara after the name of his founder.[9] The king's teacher Bhappaṭa and his mother Narendraprabhā founded the temples of Śiva Bhappaṭeśvara and Siva Narendreśvara respectively after their own names.[10] King Avantivarman of the Utpala dynasty, though himself a Vaiṣṇava, regularly worshipped Śiva and founded a temple for the same god at Avantipura.[11] It was at

[1]*Ibid*, p. 148.
[2]Land Grant of Mūlarāja v.s. 1043; *Indian Antiquary*, VI, p. 191.
[3]*loc. cit.*
[4]*Epigraphica Indica*, XIX, p. 236.
[5]*Alberuni's India*, translated by E.C. Sachau, II, p. 105.
[6]*Ibid*, p. 104.
[7]*Rājataraṅgiṇī*, IV, 190.
[8]*Ibid*, IV, 189.
[9]*Ibid*, IV, 209.
[10]*Ibid*, IV, 38, 214.
[11]*Ibid*, V, 45.

his time that the renowned temples of Tripureśvara, Bhūteśvara, and Vijayeśa were fitted with three pedestals made of silver-conduits.[1] In the city of Sureśvarī a temple was built and dedicated to Śiva and Pārvatī together by Sūra, the minister of Avantivarman.[2] Another temple in the same town was erected by his wife Kuyyadevī and a third by his son Ratnavardhana, of which the former was dedicated to Sadāśiva Kuyyadevīśvara and the latter to Śiva Bhūteśvara.[3] Two more Śaiva temples were founded by king Śaṅkaravarman in the town of Śaṅkarapura, of which one was named after his queen Sugandhā.[4] King Parbagupta and Kṣemagupta also founded two more temples of Śiva, and the gods instituted in them were named Parbagupteśvara and Kṣemagupteśvara respectively after their founders.[5]

Amongst the images of Śiva, the Ardhanārīśvara forms (half of a male and half of a female) deserve special mention. One of such forms assigned to about 8th century AD existed in the personal collection of the Mahārājā of Jaypur, which was shifted from a local temple at Avanai.[6] Another good specimen of the Ardhanāriśvara sculpture assigned to the late Pāla period is found in the Rājashāhi Museum now in Bangla Desh.[7] Another important form of Śiva is Naṭarāja in a dancing posture, generally with ten or twenty arms. The specimens of the sculpture of Naṭarāja are found mostly in eastern India, in most of which Naṭarāja is seated on his bull and is surrounded by other deities.[8] Śiva is also represented by some of his terrible forms such as Bhairava, Vīrabhadra, and Virūpākṣa, specimens of which are found mostly in Southern India.[9]

We know from various sources that even those kings who themselves were not Śaivas, had made land-grants and donations, and even went to the length of erecting number of temples for instituting and worshipping some symbol of Lord Śiva in

[1] *Ibid*, IV, 46.
[2] *Ibid*, IV, 37.
[3] *Ibid*, IV, 40-41.
[4] *Ibid*, IV, 158.
[5] *Ibid*, VI, 137, 173.
[6] *Social Life in Northern India* by Brijnarain Sharma, p. 136.
[7] *loc. cit.*
[8] *Age of Imperial Kanauj* ed. R.C. Majumdar, p. 306.
[9] *Social Life in Northern India*, p. 137.

them. For example, reference may be made to the Bhāgalpur Grant of Nārāyaṇapāla, a king of Bengal. This king himself was a Buddhist; but he made a grant to Lord Śiva and his worshippers, and is said to have built one thousand temples for the same god.[1] The Vīraśaiva sect of the Śaivas testifies to the popularity of Śaivism in the Southern and Central India. Innumerable temples of Śiva were erected and the Liṅgas and images of Śiva were founded in them by the rulers and other devotees belonging to this faith. Details about the Vīraśaiva sect will be given in a following chapter.

In the country of the Drāviḍas also Śaivism is found to be very popular. The literature on the subject consists of eleven collections.[2] The first three books were composed in verses by a pious man named Tirunānasambandha. The verses are 384 in number, and each of them is called a Padigan which consists of 10 stanzas with an eleventh containing the author's name. The next three books were composed by another devotee of Śiva, who, as appears from his name, was an older contemporary of Sambandha. The seventh book was collected by Sundara, a Brahmin devotee of a later generation. All the seven collections mentioned above are called Devāram, and are composed with the Vedic texts. The eighth collection, attributed to Manikkhavasagar is called *Tiruvāśagam*, and is compared with the Upaniṣads. The 9th book consisting of verses appears to be an imitation of the Devāram hymns. One of the writers of the said verses is Kandarāditya, a Chola king, from whom Rājarāja Chola who ascended the throne in 984-85 AD was fifth in descent. The tenth book is a collection of songs composed by a devotee named Tirumular. The eleventh book is a collection of miscellaneous pieces, of which the last ten are attributed to Nambir Andar Nambi. The Tamil Purāṇa called *Periyapurāṇa* is based on the third piece of the eleventh collection mentioned above. Besides the above books, there are also other works called *Santāra-Ācāryas* which are fourteen in number, and are popularly called *Siddhāntaśāstras.* The contents of this latter type of books are of a philosophical nature. The most renowned and respected of the authors of these books is Tirunanasambandha who

[1] *Indian Antiquary*, XV, p. 304 ff; quoted in the above book, p. 129.
[2] *Vāsavapurāṇa*, published in 1905 from Poona, p. 140.

appears to be a hater of Buddhism and Jainism, and every tenth of his Padigams (hymns) contains some allegations against them. On a certain occasion, he was invited by the queen of the Pāṇḍya king of Madurā, and a debate was arranged with the Buddhists and the Jains on the one hand, and the Śaiva Brāhmins on the other. Probably the Brāhmins won the debate; because after the debate both the king and the queen were converted to Śaivism.

From an inscription of the Rājarājeśvara temple at Tanjore, we know that king Rājarājeśvara, after whom the temple was named, made a daily allowance for maintenance of the reciters or singers of the Tiruppadiyam (the hymns of Tirunānasambandha) and this he did before the 29th year of his reign.[1] On the basis of the description of a lunar eclipse in his inscription, the date of accession to the throne of Rājarāja Chola has been determined to be 984-85 AD.[2] Mr. Pillai and others hold that hymns of Sambandha were composed at least 400 years earlier than Rājarāja Chola, and as such, they could not be later than the 7th century AD.[3] The inscriptions existing in the temple at Kāñcīpura show that in the 6th century AD Śaivism was in a flourishing condition in that region. Rājasiṃha, a Pallava king who was a contemporary of the early Chalukya prince Pulakeśin I, reigning in 550 AD, constructed a temple of Lord Śiva, and the god established in the temple was named Rājasiṃheśvara after the king's name.[4] The account of the 63 devotees of Śiva shows that Śaivism was very popular and widely practised religion in Southern India in the early centuries of the Christian era.

An inscription dated Vikrama Era 1028 corresponding 971 AD, found in the temple of Nātha near that of Ekalingaji, 14 miles to the north of Udaypur, Rājputānā, tells us that Lord Śiva incarnated in the form of a man with a club (Lakula) in his hand in the country of Bhṛgukaccha for propitiating his devotee Bhṛgu. In the same inscription the sages Kuśika and others conversant with the *Pāśupata-yoga* and wearing bark garments and matted hair, with their body besmeared with

[1] *South Indian Inscriptions*, ed. E. Hultzsch, Vol. II, p. 252.
[2] *Indian Antiquary*, Vol. XXIII, p. 297.
[3] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 141.
[4] *loc. cit.*

ashes are also mentioned.[1] Another inscription composed between AD 1274 and 1296, usually called *Cindrapraśasti*, under the name of the village at which it was found, says that Lord Śiva incarnated in the form of Bhaṭṭāraka Śrī-Lakulīśa and dwelt at Kārohaṇa in the Lāṭa country. This inscription adds that the four pupils of the Bhaṭṭāraka named Kuśika, Gārgya, Kauruṣa, and Maitreya strictly performed the Pāśupata vows and ultimately became the originators of four branches.[2] A third inscription dated AD 943 found at Hemāvatī in the Sīra Tāluka, Mysore, states that Lakulīśa was born again as Muninātha Chilluka for preserving the memory of his name and doctrines.[3]

Praśastapāda, the commentator of the *Vaiśeṣikasūtras*, at the end of his book makes obeisance to Kaṇāda, the author of the *Sūtras*, and adds that the latter composed his *Sūtras* after propitiating Mahādeva by the greatness of his *Yoga* (meditation or concentration) and *Ācāra* (practice). Bharadvāja, the author of the *Uddyota* (a gloss on Vātsyāyana's *Nyāyabhāṣya*) describes himself as *Pāśupatācāryya* (a teacher belonging to the Pāśupata school) at the end of his book.

Wema-Kadphises, a descendant of Kaniṣka who flourished probably in the 2nd century AD styled himself on the reverse of his coins as a devotee of Maheśvara, and an image of Nandin and another of Śiva with a trident in his hand occur on the obverse of his coins.[4] Haribhadra, a Jaina teacher in his *Ṣaḍdarśana-samuccaya* speaks of Gautama and Kaṇāda, the authors of the *Nyāyasūtras* and *Vaiśeṣikasūtras* respectively as professing the Śaiva faith. Guṇaratna, a commentator on the above book, who flourished in the later part of the 14th century, describes the Vaiśeṣikas as Pāśupatas and the Naiyāyikas as Śaivas.[5]

Nāgavardhana, a nephew of Pulakeśin II of Mahārāṣṭra who ascended the throne in 610 AD and was living in 639 AD, in his copper-plate granted a village near Igatpurī in the Nāsik district for the worship of Lord Kapāleśvara (a name of Śiva) and for

[1] *Ibid*, p. 116.
[2] *loc. cit.*
[3] *loc. cit.*
[4] *Ibid*, p. 117.
[5] *loc. cit.*

the maintenance of the priests residing in the temple.[1] Kṛṣṇa III of the Rāṣṭrakūṭa dynasty in his Karhad grant mentions the grant of a village by him in Śaka 880 corresponding AD 958 to Gaganaśiva who was well-versed in all the Śaivasiddhāntas and was a pupil of Īśānaśiva, a preceptor and the head of the establishment at Valkaleśvara in Karahāṭa.[2] Many temples of Śiva constructed by the early Chālukyas and the Rāṣṭrakūṭas and the Kailāsa and other cave temples at Ellora excavated by the latter testify to the popularity of Śiva and his worship in the country of Mahārāṣṭra from the 7th to the 10th centuries AD.[3]

Śaṅkara, in his commentary on the *Brahmasūtra* (II. 2. 37) has referred to a Śaiva sect called Māheśvara having their existence from long past. It is well-known that Śaṅkara himself was a devotee of Lord Śiva. Rāmānuja, under the same *sūtra* which is numbered by him as 35th describes the system as the tenets of Paśupati. Keśava-Kāśmīrin also describes the sect as the followers of the 'tenets of Paśupati.'[4] Śrīkaṇṭha Śivācāryya describes the sect as the 'believers in the Āgamas revealed by the great god.'[5] In an inscription dated 1103 AD, Someśvara Sūri described as a Naiyāyika and Vaiśeṣika is mentioned as a propagator of the *Lakula-siddhānta*.[6] In another inscription dated 1177 AD some ascetics are described as the upholders of the *Lakulāgamasamaya* or the system based upon the teaching of Lakula.[7] A grant is found to be made in another inscription dated 1183 AD, of which the donee Nāgaśiva Paṇḍita is described as an upholder of the Lakula system.[8] Another inscription dated 1199 AD records a grant of land to Beṇimādhava, son of Nāgarāsi, an upholder of the Lakula system.[9] In another inscription dated 1213 AD a religious man is called an upholder of the system known by the name of Vāgi-Lakula (lit. the

[1]*Ibid*, p. 118.
[2]*loc. cit.*
[3]*Ibid*, p. 119.
[4]*loc. cit.*
[5]*loc. cit.*
[6]*loc. cit.*
[7]*Ibid*, p. 120.
[8]*loc. cit.*
[9]*loc. cit.*

system of the learned Lakula).[1] In another inscription dated 1285 AD, the grantor is called a supporter of the system of Lakula.[2] The commentators of the *Śārīraka* refer to four branches of Śaivism which were known by the names (1) Śaiva, (2) Pāśupata, (3) Kārukasiddhānta, and (4) Kāpālika. The third of the above four names has been read by Vācaspati Miśra as *Kāruṇika-siddhānta*.[3] The popularity of Śiva-worship in the valley of Kaśmīr has already been mentioned above details of which will be given in a following chapter.

[1] *loc. cit.*
[2] *loc. cit.*
[3] *Ibid*, p. 21.

6

THE PURĀṆIC STORIES ABOUT ŚIVA AND THEIR SIGNIFICANCE

The Purāṇic texts were composed for the purpose of imparting wisdom to the uneducated and half-educated persons. The social structure in India in those days was so strong and perfect that all the members of a composite family unquestionably obeyed the oldest person of their family, and each family had a *Guru* or spiritual guide for solving all the doubts and problems in respect of socio-religious laws and philosophical thoughts. The authors of the *Purāṇas*, therefore felt it adequate if they could draw the attention of the people to this or that religious matters.

The religion of the Hindus from time immemorial had been based on high philosophy and a grand structure of high morality. It was not possible for the short-sighted, half-educated or uneducated persons to grasp this high standard of philosophy and morality. The learned leaders of the society understood the fact that if they would preach the religious rites in a simple scholarly manner, as they did in past, then majority of the people would remain dull and uninterested in such matters. They, therefore formed a new plan and began to teach the people in equivocal words, and through interesting stories of double sense. Many stories in different *Purāṇas* regarding the origin of Śivaliṅga and its worship, as well as some other aspects of Śaivism, therefore, are found to be recorded in equivocal words.

The story in the Śivapurāṇa

Regarding the origination of the Śivaliṅga which is popularly called Jyotirliṅga, the following story is recorded in the *Jñānasamhitā* (chapters 2 and 3) of the *Śivapurāṇa*. Brahman, the lord of creation originated on the lotus, which was standing on the navel of Lord Viṣṇu who was lying on an endless *(ananta)* bed floating on the surface of the endless all-pervading ocean. Above this ocean, there existed nothing excepting vacuum. In this endless vacuum, the only thing found by the new-born Brahman was the very lotus on which he took his origination. The only support of this lotus was its stick, inside of which was also vacuum. The new-born god naturally became curious to learn, from which place the said stick arose. The stick being very big, the vacuum inside it was adequate for easy movement of Brahman, and as such, he, out of curiosity entered into the stick and ran downwards. With extreme speed he ran restlessly for thousands and thousands of years but he could not reach the bottom of the stick.

Having found Brahman disheartened at his failure, Viṣṇu, the lord of subsistence, out of sympathy appeared before him and said that, it was due to the prevalence of *Māyā* (illusion) that he was failing in his attempts in finding out the root of the above stick. Viṣṇu was further pleased to disclose the fact that the 24 matters which formed the entire universe were created by his own self, and that *Māyā* also was his own creation. Brahman was unwilling to accept the above information as correct. He burst into anger and challenged Viṣṇu in a dual fight. Each of the two gods began to hurl missiles against the other, from which an all-pervading fierce fire appeared in the vacuum, apparently ready to burn the entire universe. At such a stage of their fighting, Lord Śiva out of compassion appeared before the two fighting gods in the form of a huge column of blazing fire, for the purpose of protecting the universe from imminent ruin. This huge column of fire was known by the name Liṅga, and because of its relation with Lord Śiva, it was later called by the name Śivaliṅga as well. This Linga, according to the *Śivapurāṇa* looked like an endless volume of blazing fire, accompanied by its thousands of flames. It is further said that if one could have a correct idea of the fierce fire that would

destroy the entire universe at the time of dissolution *(Pralaya)*, then and then only, one could find an equal to this vast column. Because of its blazing character, this Śivaliṅga was called Jyotirliṅga (lit. the Liṅga formed of light or fire). It had neither increase nor decrease in its form, and it had neither any base nor any upper limit, nor any middle point. This Liṅga was incomparable, incomprehensible, and unmanifest, and at the same time it was the basic cause of the entire creation.

At the very sight of this Jyotirliṅga, both Viṣṇu and Brahman were extremely surprised. They stopped fighting and proposed to each other for making an attempt for finding out the ends of this column. Brahman took the form of a flying gander and flew upwards, and Viṣṇu, assuming the form of a boar ran downwards. Both the gods moved with their extreme speed for thousands and thousands of years; but none of them could reach the end of the column. Having realised the fact that the standing column of fire had no end on any side, both the gods returned to the spot of their fighting. Filled with astonishment both the lords of creation and subsistence began to eulogize the new god with excellent *Stotras* (hymns). The new god was ultimately pleased, and apparently as a mark of his pleasure the sound 'Om' which is the first word of the Vedic texts arose out of the said column. This is the summary of the story regarding the origination of Śivaliṅga, recorded in the *Śivapurāṇa*.

For finding out the real significance of the story, one should first consider the literal meaning of the term Viṣṇu which means 'the all-pervading Energy that sustains this universe' *(veveṣti vyāpnotīti Viṣṇuḥ)*. This Viṣṇu lies on the bed called *Ananta* which literally means 'endless.' This equivocal term also being used as the name of a gigantic snake, the story with double meanings could be formed very easily. The unending bed in which the vast Energy lies, is extended to all directions limitlessly, and as such, it may be identified with the unending Space. The lotus which stands on the navel of Viṣṇu is nothing but this earth of ours. It is clearly mentioned in the Śāntiparban of the *Mahābhārata* that the form of Brahman is practically imaginary and that his seat, this lotus is identical with earth.[1] Brahman stands for the creative energy which

[1]mānasasyeha yā mūrttirbrahmatvaṃ samupāgatā
tasyāsanavidhānārthaṃ pṛthivī padmamucyate. Śāntiparvan, 176. 37.

exists both within and above the earth. The stick on which this lotus stands, may be identified with the solar attraction and the navel of Viṣṇu with the sun. The story of Brahman's entering inside the lotus stick and his failure in finding out its origin is indicative of the immense distance between the sun and the earth. The story of a dual fight between the lord of creation and the lord of subsistence indicates that, in the absence of destruction when creation went on unrestricted, it was very difficult to protect so many created living beings with adequate food and shelter. Hence, the appearance of a god of destruction was urgently necessary.

Regarding the identity of the Jyotirliṅga mentioned above, a question may arise as to whether it could be identified with the blazing sun or not. The answer may be found out from the textual authorities of different *Purāṇas*. In the *Śivapurāṇa* this Jyotirliṅga is described as *koṭisūryasamaprabha* (lit. emitting effulgence comparable with a combination of those coming out of a crore of suns) which undoubtedly separates him from the sun itself. The *Skandapurāṇa* identifies this Liṅga with the endless vacuum *(ākāśaṃ liṅgamityāhuḥ)*. The *Śivapurāṇa (Jñānasaṃhitā*, 26. 14*)* refers to two different forms of Liṅga *i.e.* (i) the huge form which pervades the universe, and (ii) the atomic form which resides in the heart of a living being. This indicates that the Liṅga in reality is identical with the Lord Almighty, the All-pervading, Omnipresent and Omniscient. He is described as the creator, protector, and destroyer of the universe, and at the same time is represented as the very non-existence. This Lord has also extraordinary compassion as His special characteristic, which He bestows upon His devotees and the virtuous.[1]

How may arise the question as to whether the Jyotirliṅga could be identified with a real column of blazing fire or not. The reply may be found out from the Vedic texts themselves. The knowledge which removes the ignorance has been reasonably described in the Vedic and other ancient texts as the king of blazing fire. Śiva being the source of the entire knowledge, therefore has been rightly described as an endless column of

[1]sṛṣṭiḥ sthiliśca saṃhārastirobhāvo=pyanugrahaḥ
pañcaiva me jagatkṛtyam;... *Vidyeśvarasaṃhitā*, 8. 2.

blazing fire. This fact is supported by the rest of the story in which it is clearly said that the sound 'Om' arose out of the Jyotirliṅga, when the Lord was propitiated by Brahman and Viṣṇu with their suitable *Stotras*.[1]

The story in the Skandapurāṇa

The story of origination of the Śivaliṅga as recorded in the *Skandapurāṇa* (Kedārakhaṇḍa in Māheśvarakhaṇḍa, ch. 6) appears to be of a different kind, which may be summarised as under: In the forest named Dāruvana (lit. the woods of trees) there lived several sages with their young wives. At midday, the sages used to go to a sacred river at a considerable distance, leaving their wives alone in the forest. On such an occasion, Lord Śiva in the form of a naked mendicant arrived at the hermitages and asked for alms to the females. Having been charmed with the exquisite beauty of the young mendicant, the wives of the sages enquired who he was, and Lord Śiva frankly expressed his own identity. The young women immediately offered alms to him. When the mendicant was returning from the forest, the ladies, with due devotion followed him to a long distance. In the meantime, the sages returned to the forest, and having found their hermitages empty, they went out in search of their wives. In a short while the sages reached the border of the forest at which their wives were following the naked mendicant. As the sages apprehended some gross misconduct on the part of the young mendicant with their wives, they cursed him to be parted with his phallus. As the curse of the sages could not be in vain, the phallus of the young mendicant immediately dropped on the ground. As soon as it reached the ground, it began to be increased in size, and in no time it became so large that its lower portion pierced all the seven different nether worlds *(Pātālas)* its middle portion pervaded the entire earth and the surroundings, and its upper portion rose higher and higher by piercing the sky and the heaven. Nothing in the universe, at that time remained outside this gigantic phallus; but practically everything took shelter inside its body.[2]

[1]tadā samabhavattatra sānandaṃ śabdalakṣaṇam
omitīdau muniśreṣṭha suvyaktau plutalakṣaṇam. *Jñānasaṃhitā*, 3.8.
[4]Kedārakhaṇḍa (in Māheśvarakhaṇḍa), 6.25-28.

As the *Skandapurāṇa* elsewhere tells us that the Liṅga is nothing but a symbol of the Lord and that its upper portion represents the Ākāśa (the sky or ether) and its lower portion the earth,[1] we should take the above story as an allegory. For finding out the real significance we should first consider the meaning of the term Dāruvana, the place of occurrence. Though this compound word apparently stands for forest of big trees, this meaning cannot be appropriate in the present case. The meaning of the word *dāru*, therefore should be held in its literal sense which indicates the 'destroyer of darkness' *(dārayatyandhakāramiti dāruḥ)*. The term *vana* is indicative of accumulation. Hence, the compound word *dāruvana* here means 'the accumulation of the destroyers of darkness' *i.e.* the heavenly bodies. As regards the sages of the story, they should be identified with the ten prominent stars known as *Saptarṣimaṇḍala* or the Great Bear. The wives of the sages are nothing but the small stars moving by the side of each of the said big stars. Thus the story indicates a time when the thoughtful human beings, for the first time, began to think about the characteristics of the blue sky as well as of the Lord Almighty, the creator, sustainer, and holder of it. The naked mendicant being the Lord Almighty Himself in disguise, had no necessity for wearing clothes. The phallus of the mendicant stands for the endless blue sky which is imagined as a small organ of the All-pervading Lord. The appearance of the naked mendicant at the Dāruvana is indicative of the fact that the seers on earth found the blue sky through the intervals of the Great Bear, and that the blue sky was realised by them as the body of the All-pervading Lord.

It is a natural rule that the movements of the stars vary occasionally. When due to this natural rule the big stars of the Great Bear stood at a comparatively longer distance from their companions (the small stars), the blue portion of the sky visible through their intervals looked like the shape of a human phallus, and when in due time the big stars returned to their own places, the phallus-like portion of the sky was no longer visible. The thoughtful persons on earth, who for the first time meditated upon the above phenomenon, could realise the fact that the blue sky existed not only over our head, but it was

[1]ākāśaṃ liṅgamityāhuḥ pṛthivī tasya pīṭhikā.
quoted in the lexicon *Viśvakoṣa*.

extended limitlessly to the other side of our earth as well. They further realised the fact that the sky was extending to their left and right sides also to the limitless distance. The fact that the portion of the story, in which the dropping of the phallus on earth and its immediate increase to the limitless extent is mentioned, is indicative of the above idea, will also be evident from the other descriptions given in other parts of the same story.

The fact that the so-called mendicant who appeared at the Dāruvana was not an ordinary monk, but was a representation of the endless Almighty, is known from his very description given in the *Skandapurāṇa* in the same connection. In the words of the *Skandapurāna:*

> '*digambaro muktajaṭākalāpo vedāntavedyo bhuvanaikabharttā*
> *sa īśvaro brahmakalāpadhārī yogīśvarāṇām paramaḥ paraśca.*
> *aṇoraṇīyān mahato mahīyān mahānubhāvo bhuvanādhipo mahān*
> *sa īśvaro bhikṣurūpo mahātmā bhikṣāṭanam dāruvane cakāra.*'
>
> Kedārakhaṇḍa (in Māheśvarakhaṇḍa), 6.3-4.

[The naked mendicant exhibiting the lot of his free matted hair, was none but the Great Lord, the sole sustainer of this universe, and known through the ends of the *Vedas* only. He holds all the creators of different creations within his own self, and can be represented by the greatest of the great Yogins (performer of austerities), though in fact he was superior to them. The Lord exhibits himself through the tiniest of the atomic forms on the one hand, and through the greatest of the great bodies on the other. He is the greatest of all, the lord of all the different worlds, and the source of the greatest might. This very Lord appeared in the form of a begger in the Dāruvana (lit(i) woods of trees, (ii) accumulation of the heavenly bodies) for begging alms].

The adjectives used in the verse quoted above are highly significant. The Lord is *Digambara* (without any covering). This indicates that nothing exists anywhere which can cover the endless and formless body of the Lord. This is indicative of the fact that the lots of blazing suns scattered all over the universe are stuck with the body of the Lord like the hairs of a person with his head. The Lord can be known through the perfect study of the Vedic literature *(vedāntavedya)*. This description indicates that Lord Śiva is identical with the Brahman or the

Vedic texts, having no form, but still vested with all powers, creating, protecting, and destroying the entire universe. This further indicates that Śiva is an Āryan god whose idea originated in the sacred land of India. Rudra and the other names of Śiva mentioned at different places of each of the four different *Vedas*, and the descriptions of his characteristics recorded therein also testify to the above fact. He is the Supreme Lord of all the different worlds *(bhuvanaikabharttā)*, and he prevails over all *(īśvara)*. All the creators of different creations are under his control *(brahmakalāpadhārī)*. The greatest of the great yogins (performer of austerities) are his worldly manifestations. This indicates that if one desires to be acquainted with some merits of the Lord, one may look at his devotees, who are engaged in rigid austerities and are always ready to help the needy. The smallest form of the Lord, which is described as the tiniest of all the atomic forms, may be identified with the Jīvātman (the soul in the body of a living being) and his largest form may be represented by the largest thing which the human mind can ever imagine *(aṇoraṇīyān mahato mahīyān)*. The Lord in reality has no form of His own; but all-pervading and almighty as He is, He can assume any form He likes. His might is unimaginable, and His rule extends over all the different worlds. While looking through the intervals of the Great Bear, the ancient mendicants of India, who themselves were naked beggars, formed the imagination that the Lord was begging alms to the wives of the divine mendicants and that the body of the Lord was naked.

The story in the Liṅgapurāṇa

The story recorded in the *Liṅgapurāṇa* (Book. 1, ch.17) runs as follows: At the earliest stage of creation, a terrible feud took place between Brahman and Viṣṇu, the lords of creation and subsistence respectively. When the feud was at its peak, they suddenly found an endless column of blazing fire standing before them. This column was called Bhāskaraliṅga, and it could be compared with the fierce fire of the day of dissolution. It was incomparable, endless, indescribable, without any increase or decrease, unmanifest, and the root of the universe. Having been stunned at the sight of this endless column of fire, Viṣṇu said to Brahman: 'We should enquire about the origin of this fire.' He

proposed to run downwards for the purpose of finding out its bottom and he asked Brahman to fly upwards for seeing its topmost point. The remaining portion of the story is just the same with that found in the *Skandapurāṇa* mentioned above. As regards the philosophical interpretation of this story, here also any addition appears to be needless.

The story in the Kālikāpurāṇa

Satī, the beloved wife of Lord Śiva committed suicide at the spot of her father's sacrifice, which she did as a protest against the insult inflicted to her husband who was absent there. Śiva then appeared at the spot accompanied by his followers, and angrily cut off the head of Satī's father. His followers crushed the sacrifice and everyone present there fled away in fear. Śiva took the corpse of his consort on his shoulders and started a terrible dance, as a result of which the gods apprehending untimely dissolution of the entire universe, went to Viṣṇu, the lord of subsistence for a remedy. Viṣṇu, then, for the purpose of protecting the creation, made an attempt for stopping the dance of Śiva, which at the first instance became unsuccessful. Having found no other way, Viṣṇu took his discus and cut off the corpse into pieces. As the discus moved with extreme speed, different parts of the corpse fell down at different places of the Indian sub-continent. Lord Śiva, then sat down at the place where the head of his consort dropped. Brahman, Viṣṇu, and many other gods came to Śiva for consoling him; but the latter, ashamed of his aforesaid act concealed himself in the form of a stone-made Liṅga. Since that time, gods and people began to worship the Lord in his Liṅga form, which, as a general rule was built of stone.

For the purpose of finding out the real significance of the story we should first consider who the said father of Satī could be, and what could be the real significance of Satī and the so-called sacrifice. How could it be possible for the beloved wife of the Lord to commit suicide at her father's place, and how the head of her father could be cut off by the Lord himself, or by some of his companions. Why did the Lord start a terrible dance, and what the real form of this dance could be. Why and how could it be possible for Viṣṇu, the Lord of the subsistence to cut off the dead body of the divine mother into so many

pieces, how could the divine mother die at all, and why did the Lord himself feel ashamed of his action resulting in his self-concealment in the form of a stony Liṅga.

We know from different authorities of ancient India that before the start of creation the all-pervading Energy, which afterwards became the cause of creation, had its existence in an inactive state and that this state of the Energy was called *Avikāradaśā* or *Prakṛti* in the *Purāṇas* and some other books. This all-pervading Energy at that time remained like the inactive currents of electricity, before it was charged by pushing the switch. The unproductive state of Nature at that time desired to start creation, and for the purpose, it produced some natural laws which could be regarded as its daughters. But even after this the creation remained at a standstill due to unhelpful attitude of the all-pervading Energy. This state of the all-pervading Energy, as I understand, was imagined as Dakṣa-Prajāpati, the father of Satī, who started his sacrifice (the routine works) in an unproductive manner. As he did not like to see the increasing productivity of the Nature, he did not invite the Lord Almighty for charging the Energy. But, the Lord appeared before this all-pervading Energy in due time and crushed its unproductive efforts *i.e.* the so-called sacrifice. This he did per force by charging the unwilling Energy. Just after the charge, the all-pervading Energy started its productive movements in the universe resulting into the creation of lives and religious activities.

We know from the Vedic sources that the religious activities in India started with rituals, of which the presiding deity was the Fire-god. It is also presumable that a goat was sacrificed to the Fire-god during the occurance of the first ritual, and that the ritualists imagined the sacrificed goat to be transformed into the form of the god to whom it was offered. This, apparently was the reason for which the idea of the Fire-god with the head of a goat came into being. With the passing of time, the idea underwent some minor changes, and the imagination of the Fire-god with a goat as his mount came into existence. As Dakṣa, the unproductive Energy had been sacrificed at the altar of the productive Energy, he was imagined to have the head of a goat, which was cut off by the active Energies, the agents of the Lord Almighty (Śiva). Satī may be identified with some unproductive

primitive Energy. The literal meaning of the term Satī which stands for 'a female that exists' also indicates an idea of the above kind. As this kind of activities appeared in the Energy before the arrival of its other kinds of activities, it was regarded as the eldest daughter of Dakṣa-Prajāpati.

The first kind of activities of the unproductive primitive Energy, the so-called Satī (the eldest daughter of Dakṣa-Prajāpati) vanished at her father's place, the spot of her very appearance, giving way to the new kinds of activities of the same Energy. As this unproductive activity vanished apparently of its own accord, it was described allegorically as the suicide of a daughter at her father's place. As the inactivity of the Nature was uprooted, and the entire universe became vigorously active, the poets of the Purāṇic literature made an allegory by placing the corpse of the inactivity on the shoulder of the dancing universe, the all-pervading body of Lord Śiva.

There are some extremely vigorous activities in Nature, which may produce different things and destroy them without delay, as is evident from the advent of flood, tempest and the like. These kinds of activities, because of their destructive habit are found to crush everything, as a result of which sustenance of the universe is always threatened. It was therefore necessary for Viṣṇu, to pacify the aforesaid vigorous activities or dance of the Nature's Energy. The cutting of the corpse of Satī into a number of pieces and the transformation of Lord Śiva to a peaceful condition may be identified with the gradual decrease of the vigorous movements of the universe and its turning to a peaceful condition, which could be suitable for sustenance of the creation. As such a thing could not be done within a short period, the allegory was made by our ancient poets that Viṣṇu's discus cut off the corpse of Satī into several pieces, indicating the fact that the normalisation took a long time. The discus in the hand of Viṣṇu is nothing but the wheel of time, and the different pieces of the corpse are identical with the different conditions of the Nature's activities. When everything turned to normalcy and the people could proceed with renewal of their religious activities without any obstruction, they realised the fact that the All-pervading Omnipotent Lord Almighty might be worshipped in a symbol, which they found out without delay. The symbol used by the devotees for the first time, according to

this view was made of stone. They called this symbol by different names *i.e.* sometimes Jyotirliṅga, and on other occasions simply Śivaliṇga and at other times as Bāṇaliṅga, Nārmadaliṅga and the like. Thus Śivaliṅga-worship came into existence.

The story in the Vāyupurāṇa

Though the story of Lord Śiva and the origination of his symbol named Liṅga is found to be recorded in most of the *Purāṇas*, it falls in line with either of the above stories. It is the *Vāyupurāṇa*, in which a different story is given. This *Purāṇa* (ch. 27) tells us that at the very start of creation, Brahman (the lord of creation) desired to get a few sons, each of whom could be an equal to his own self in respect of merits and other virtues. For the purpose, Brahman performed some austerities, and as a result thereof he got a son reddish in colour with a blue mark. As the new-born son, though endowed with immense heat and light, began to make a crying sound after his birth, Brahman enquired as to why the child was crying. Asked by him the new-born child demanded a name for him, and the father gave the name Rudra to the child, who without being satisfied with this name was again crying and the father gave seven more names to him one after another. As regards Rudra's other names, these are just the same as found in the *Śatapatha-Brāhmaṇa* mentioned in a previous chapter. When the eighth name Mahādeva was given to the child, he expressed his satisfaction and asked his father for fixing the eight different symbols, on each of which he might be worshipped by his devotees. Brahman, the father told the new-born child that the sun, the earth, water, fire, wind, the ether *(ākāṣa)*, a ritualistic Brahmin, and the moon should be regarded as the eight different symbols of the new god.

It is noticeable that the new-born male child of the Lord of creation has been described as Nīlalohita (lit. red in colour with a blue or dark mark) and is said to have taken birth at the earliest stage of creation. This indicates that, when the religious-minded Indian Āryans learnt to light fire, they with much interest noticed the sound of fire, which was naturally made at the time of burning something. The poetic mind of the seers held that the newly-created offspring, the fire was crying, as if unsatisfied. Their thoughtful mind therefore tried to satisfy their new child by giving new names to him. As the fire is red

in colour, and it is marked with a dark curling mass of smoke, the name Nīlalohita given to him was very appropriate. The blue mark on the body of the god represents the curling mass of smoke which is always found on the sacrificial fire.

As the Indian Āryans from the very beginning used the fire for sacrificial purposes, they aptly gave the name Rudra to it. As the sacrificial rites were regarded by them as giver of health, longevity, and wealth, the Āryans at their second thought gave the name Bhava (lit. sustainer) to it. At their third thought they preferred to give the name Śiva (lit. auspicious) to this very sacrificial fire. Having held the sacrificial fire as the lord and protector of all the ritualists, they gave the fourth name Paśupati (lit. lord or protector of the ritualists or the Vedic seers) to him. The name Īśa indicates the supremacy of the sacrificial fire, the names Bhīma and Ugra its might and destructive power on the enemies, and the last name Mahādeva the supremacy of rituals over all other religious practices.

The first name Rudra was given to the sacrificial fire, apparently due to his heat and light. It is interesting to note that the sun was held as the symbol of this Rudra. As the second name (Bhava) of the Lord is indicative of sustenance or productivity, the earth was chosen as his symbol. The name Śiva being very auspicious, had water as his symbol. The name Paśupati had fire as its symbol apparently for the reason that the sacrificial fire was the most chosen thing of the Paśus or ritualists. As the wind was experienced to have its unlimited strength, it was regarded as the symbol of Lord Īśa. The Ākāśa or ether having its limitless extent was chosen as the symbol of Lord Bhīma. This symbol was very appropriate also for the reason that the destructive power of the thunderbolt and lightning etc. were experienced at the Ākāśa. The selection of a ritualistic Brahmin as the symbol of Lord Ugra, is also very interesting. Such a Brahmin in those days was held in so much regard that, even the king of a country did not dare to displease him. Such a Brahmin, because of his high popularity could make or unmake kings and could inflict punishment upon anybody. Most probably, this fearful aspect of a ritualist Brahmin was the cause for his selection as the symbol of Lord Ugra. The last symbol, the moon was selected for Mahādeva, apparently because of his healing capacity and tenderness.

With the passing of time, some changes in the order of the Lord's names as well as in their symbols came into being. The order of the names and symbols which is popularly accepted by the worshippers now-a-days is as follows:

Name of Śiva			*His symbol*
Śarva or Sarva	...	...	the earth
Bhava	...	...	water
Rudra	...	...	fire
Ugra	...	...	wind
Bhīma	...	...	*Ākāśa* or ether
Paśupati	...	...	*Yajamāna* or ritualist
Mahādeva	...	...	the moon
Īśāna	...	...	the sun

7

THE IDEAS BEHIND THE IMAGE OF ŚIVA

The idea behind the image-worship

Since the arrival of the foreigners in the sacred land of India, the image-worship of the Hindus has all along been misinterpreted in different ways over and over again by them. After the conquest of this country by the Europeans, the propaganda had been in force in the Western world that the Hindus were the worshippers of dolls. Unfortunately some Hindus also, apparently for the purpose of propitiating their European masters took active part in the race of making false propaganda of the above kind. So far as I know, it was the great Swami Vivekananda who at the end of the 19th century burst a bombshell against the above false propaganda in the 'World Religious Conference' held at Chicago in America. Since that time, at least some of the foreign scholars changed their attitude towards the Indians, and they began to make enquiries about the correct ideas which existed behind the different kinds of image-worship.

The ideas behind the formation of different images were not hidden to the people of this country. These are recorded in clear language in different books belonging to the *Purāṇa*, *Tantra*, and other categories. The *Viṣṇupurāṇa* is one of the 18 *Mahāpurāṇas* which are held by the Hindus as sacred books. *Viṣṇudharmottara* is generally accepted as a part of the said *Viṣṇupurāṇa*. In the third book *(khaṇḍa)* of the *Viṣṇūdharmottara* we find some questions and answers regarding the utility of image-worship. A question was placed by a scion of Yadu's

family before a saint as to why the practice of worship and other forms for propitiating a deity came into being. The argument of the questioner was that the Lord Almighty having been described in the sacred books as ever-satisfied, any attempt for satisfying Him appears to be useless.[1] In reply to this question the saint said that the practice of worship had been introduced by the Lord Himself, not in His own interest, but in the interest of the devotees. The Lord being ever-pleased has practically no necessity for any practice to cause His pleasure. But as the practice of worship and other types of religious rites help a devotee to a considerable extent in concentrating his mind on the Lord, ultimately giving immense spiritual gain to him, it was introduced by the Lord Himself.[2] It is clearly mentioned by the saint in the same chapter of the book that the Lord Almighty, in fact, has no form of His own; but He may be worshipped in any form in accordance with the choice of the devotee concerned. As it is very difficult to concentrate one's mind on the formless Almighty, the devotees are advised to worship the Lord in this or that form, which act ultimately would enable them to realise the real characteristics of the Lord Almighty.[3] The Lord being Almighty is able to assume any form He likes.

The *Tantra* literature also tells us in clear language that the Lord Almighty in fact has no visible form; but it is the formless immeasurable wisdom which is regarded as the body of the Lord. The images in which the devotees worship the Lord, according to the *Tantra* school also are created for the purpose of helping them in concentrating their mind for proper realisation of the characteristics of the Lord.[4] The *Tantras* add that a devotee is bound to worship the deity in a particular image as long as his teacher instructs him to do so. This is to be done for securing real wisdom by concentrating the devotee's mind on the deity. It is admitted in the *Tantras* that the attempt for realising the Lord through sheer meditation without the help

[1]nityatṛptasya kintasya kāryaṃ bhavati cārcayā.
Viṣṇudharmottarapurāṇa, Book III. 108. 18.

[2]*Ibid*, 108. 21.

[3]*Ibid*, 108. 22-23.

[4]cinmayasyāprameyasya nityasya cāśarīriṇaḥ
sādhakānāṃ hitārthāya brahmaṇo rūpakalpanā. *Kulārṇava-tantra*, 6. 72.

of any image is a superior type of worship, which is admissible to a devotee only after his success in proper development of his mind, which in its turn can be secured after the exercise of image-worship for a long time.[1]

It is noticeable in this connection that the Hindus do not worship the image, but they worship the Spirit brought into it through the invocation and concentration of a devotee. This is evident from the fact that in the act of image-worship, the worshipper at first performs the *Prāṇapratiṣṭhā* (lit. fixing of the Soul or Spirit) with proper pronunciation of the sacred incantations, specially used for the purpose. After finishing the worship also, he performs the act of *Visarjjana* (lit. desertion of the Soul or Spirit) with due pronunciation of sacred incantations. Until this act of *Visarjjana* is over, no unholy man or woman is ever allowed to touch the image; but after the *Visarjjana* there does not exist any bar against the touch of the image by anybody. These are the potent evidences for establishing the fact that the Hindus are not idol-worshippers.

The *Viṣṇudharmottara* teaches us that the Lord Almighty has His two different forms, of which one is real *(Prakṛti)* and the other is man-made *(Vikṛti)*. The real form of the Lord, according to the said book cannot be perceived by anybody; but the man-made form may be seen by all. As the former is inconceivable, nobody can worship the Lord in it, whereas the latter, because of its conceivability, may be accepted by the devotees as an object of their worship. The worship, meditation, ritual etc. are therefore performed before this second (unreal or man-made) form of the Lord.[2]

Starting with the early Vedic texts, everywhere in our sacred books, the non-dual God has been described as the creator, sustainer, and destroyer of the universe. A question may therefore arise as to why do the Hindus worship their deities in different names and forms. In reply, I should bring the fact to the notice of my readers that different devotees, on different occasions meditated upon the formless Lord Almighty, and for

[1]vāhyā pūjā prakarttavyā guruvākyānusārataḥ
antaryāgātmikā pūjā sarvapūjottamottamā.
vāhyā pūjā prakarttavyā yāvaj-jñānaw na jāyate
jāte jñāne ca deveśi! devatā-mūrttibhāvanā. *Ibid.*

[2]*Viṣṇudharmottara*, III. 45. 2-3.

the convenience of such a meditation, they imagined different forms of the formless, so that their mind might be concentrated on a particular point representing the Lord. As a result of their deep and devoted meditation, each of the said devotees succeeded in realising the Lord in each of the forms imagined by them. This fact has been indicated even by a verse of the *Ṛgveda*.[1]

It is experienced everywhere that when somebody succeeds in his attempts for securing his desired objects, many others earnestly follow his process. Thus the different forms of the formless Almighty came into being and became popular day by day, opening way to the creation of new forms. As on most occasions, the objects of the devotees were different from each other, their successors in later days held the different images as giver of different objects. Thus in later days the Hindus began to worship the Sun-god for securing good health, the Fire-god for wealth, Lord Śiva for wisdom, and Lord Viṣṇu for salvation.[2] The orthodox Brahmins and the widows being desirous of securing wisdom, till to day, are in the habit of worshipping Lord Śiva normally in his symbol called Liṅga. The Śivaliṅga-worship remained popular even after invention of the images, because of its simple process. As regards the idea and significance of the Śivaliṅga-worship, these will be discussed in a following chapter.

The five faces of Lord Śiva

With the invention of the images, Śivaliṅga, on different occasions was replaced by the image of the Lord. Though it has all along been the common practice with most of the devotees belonging to different countries that they imagine their god or goddess as having a shape like that of their own with some special attributes, the Indian Āryans on several occasions have made some peculiar characteristics in imagining the forms of their various deities. Thus, Brahman the Lord of creation of the Indian Āryans has four heads with a face on each, Durgā the

[1] *Ṛgveda*, I. 164. 46.

[2] ārogyaṃ bhāskarādicched-dhanamicched-dhutāśanāt
jñānañca śaṅkarādicched-muktimicchej = janārdanāt. Quoted by Durgasiṇha in his commentary on the *Kalāpa-Vyākaraṇa*, under the Namaskāra-śloka.
Also see *Bhāgavatapurāṇa* (Book-II, 3) and *Brahmabaivarttapurāṇa*, Ganeśakhaṇḍa (32. 26-27).

goddess of war, has one head with ten arms, and many other gods and goddesses also have some peculiar characteristics of the above kind. Lord Śiva, from time immemorial was held to have five faces. The popular verse which is muttered by the devotees during their worship for meditating upon the form of the Lord, clearly describes him as having five different faces (*pañcavaktra*).[1] According to the *Brahmabaivarttapurāṇa*, Paraśurāma, after the destruction of his family by the king of the Haihayas, went to the mount Kailasa for propitiating Lord Śiva, where he saw the three-eyed Lord with five faces.[2]

A question may arise as to why the Lord was imagined to have five faces. It is known to the Hindus that the four faces of the Lord of creation represent the four different *Vedas*, and the ten arms of the goddess Durgā stand for the 10 different quarters (including the four different corners and the up and down). Amongst the five faces of Lord Śiva, four are popularly held as the representations of the four *Vedas*, and the fifth of the *Itihāsas* and the *Puṛāṇas*, which in the Upaniṣadic age held the status of the fifth *Veda*.[3] But most probably this idea of the fifth *Veda* did not gain much popularity in remote past. Apparently, the fifth *Veda* which is represented by the fifth face of the Lord gained much popularity after development of the *Tantra* school of literature, which is believed to have been pronounced by Lord Śiva through his fifth face. As the Vedic texts are counted in two different ways *i.e.* individually and collectively, two different ideas emerged in India in later days, holding Lord Śiva sometimes with a single head and on other occasions with five different heads. When the Vedic texts are accepted collectively, the Lord is imagined to have his five different faces on the five different sides of his single head; but when the said texts are accepted individually, the Lord is conceived to have five different heads with a single face on each of them. Accord-

[1]dhyāyennityaṃ maheśaṃ rajatagirinibhaṃ cārucandrāvataṃsam
ratnākalpojjvalāṅgaṃ paraśu-mṛga-varābhītihaṣtaṃ prasaṇnam
padmāsīnaṃ samantāt stutamamaraganair = vyāghrakṛttiṃ vasānam
viśvādyaṃ viśvavījaṃ nikhilabhayaharaṃ pañcavaktraṃ trinetram.

[2]dadarśa tatra deveśauı śaṇkaram candraśekharam (29)
śuddhaspaṭikasaṅkāśauı pañcavaktrauı trılocanam. (34)
Gaṇapatıkhaṇḍa, ch. 29

[3]itihāsaṃ purāṇaṃ pañcamaṃ vedānāṃ vedaṁ. *Chāndogyopaniṣad*, Book VII, ch. 1.

ing to the former idea, the Lord has two (or sometimes four) arms, and according to the latter he has ten different arms.

Apart from the above ideas, the five faces of Lord Śiva are sometimes conceived as the representations of his five different kinds of activities. In addition to his three famous activities *i.e.* creation, sustenance, and destruction, the Lord is also conceived as a giver of light and water. The fact that the same god is known by different names in accordance with the different kinds of his activities, is found in a verse of the *Atharvaveda*[1] as well. The similar view recorded in the *Ṛgveda* has already been mentioned above. This is the reason for which Lord Śiva in different verses of the *Ṛgveda* is found to be identified sometimes with Indra, and on other occasions with Varuṇa, Fire-god, and some other deities. For the same reason the five different faces of Lord Śiva are sometimes held as the representations of his five different activities which he performs with his different forms *i.e.* Indra, Varuṇa and the like. The above idea is also found to be recorded in the *Brahmaṇḍapurāṇā*, according to which the eastern face of the Lord represents his Indra form, the southern face his destructive or Yama form, the western face his Varuṇa form, and the northern face his benignant Śiva form.[2] The original face of Lord Śiva, according to different authorities, takes place on the upper side of his head, and the devotees have been instructed to offer their oblations on this face. According to some authorities, the oblations may be offered on the eastern face of the Lord, which represents his protective (Indra) form.

Another idea connected with the five faces of Lord Śiva is found to be recorded in different *Purāṇas* and various *Tantras*. The names of his five faces, according to this view are (i) Sadyojāta, (ii) Vāmadeva, (iii) Aghora, (iv) Tatpuruṣa, and (v) Īśāna. The *Viṣṇudharmottara* identifies these five faces with earth, water, fire, air, and ether respectively. The fifth of the faces is held to be located on the top of his head, for the reason that *Ākāśa* or ether, which is represented by it, remains always over the head of the worshippers.[3]

[1]so=ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ. *Atharvaveda*, 13. 4. 4.
[2]*Brahmāṇḍapurāṇa*, 60. 41-42.
[3]*Viṣṇudharmottara*, III. 48. 1-3.

The names of the five different faces of the Lord mentioned above are also regarded as the representations of five different stages of Śaivism which originated in immemorial past, each in a different *Kalpa* (creation), and which in each of the following *Kalpas* stepped in with new blood. The stories recorded in the *Liṅgapurāṇa* in this connection appears to be very interesting. According to the *Purāṇas*, the five names Sadyojāta etc. are indicative of five different incarnations of Lord Śiva. We are further told that Sadyojāta, the first of the five incarnations appeared in the 29th *Kalpa* known as *Śveta* or White. As a result of deep meditation of Brahman (the Lord of creation), Lord Śiva appeared before him in the form of a small child with matted hair on his head. This child was white in colour and the nails of his fingers and toes, as well as his palms and soles were red. As the child appeared before (or rather conceived by) Brahman in the form of a new-born child, the name Sadyojāta (lit. new-born) was given to him by Brahman himself. This Sadyojāta form of the Lord, because of his white colour was also known by the name Śvetamuni (lit. the white sage).[1]

The second incarnation of Śiva, according to the *Liṅgapurāṇa* (Book 1, chapter 12) was Vāmadeva, who appeared in the 30th *Kalpa* known as *Raktakalpa* (lit. the red creation). As a result of the creator's deep meditation, the Lord appeared before him in the form of a child clad in red garments, wearing a red garland around his neck, and with his eyes deep red. In his third incarnation, the Lord appeared in the same process before Brahman in the 31st *Kalpa* known as *Pītavāsas Kalpa*, clad in yellow garments and decorated with a yellow garland around his neck. Instead of assuming the form of a child, the Lord in this incarnation held the form of a young Brahmin wearing a golden sacred thread and was called Tatpuruṣa (Book 1, ch. 13), In the next *Kalpa*, the Lord incarnated with a dark complexion of his body and was called Aghora (ch. 14). The fifth incarnation of the Lord appeared in the next *Kalpa*, and was known by the name Īśāna (ch. 15).

The significance of the above stories, so far as I understand, is that the idea about Lord Śiva or Rudra originated in the hoariest past in the early part of the *Satyayuga*, long before the

[1]*Liṅgapurāṇa*, Book I, ch. 2.

composition of the Vedic hymns. This Age *(yuga)* being described as white because of the sinless character of its people, the first incarnation of the Lord also was described as white in colour. The red complexion of the second incarnation indicates that he appeared in the *Tretāyuga* (the second Age), in which the Kṣatriya community rose in power and different types of Vedic rituals came into being. The yellow colour (representing gold or wealth) of his third incarnation is indicative of the fact that the third stage of the Śivaliṅga-worship came into being in the *Dvāparayuga* (third Age) long before the occurrence of the great Bhārata War. The dark complexion of the fourth incarnation indicates the fact that the worship of Śiva entered into its fourth stage in the early years of the *Kaliyuga* (the fourth or the last Age) which is popularly held to have its dark colour, because of the sinful character of its people. The Īśāna or the last of the aforesaid five incarnations appeared on a later occasion with perfect development and wide popularity of Śaivism. As a mark of the above historical stages of Śiva-worship, the five different faces of the Lord were held by a group of his devotees as the representations of the above stages.

A similar idea about the different *Yugāvataras* of Lord Viṣṇu, as recorded in the *Bhāgavatapurāṇa* also testifies to the correctness of my above interpretation. The first *Yugāvatāra* of Lord Viṣṇu also is described as white and is said to have appeared in the *Kṛta (Satya)* or the 1st Age. The second *Yugāvatāra* named Yajña (lit. ritual) is said to have appeared in the *Tretā* or the 2nd Age, with different materials of a ritual in his hands. He is described as red in colour. The third and the fourth *Yugāvatāras* are said to have their yellow and black colours respectively, the former appearing in the *Dvāpara* (3rd Age) and the latter in the *Kali* or the last Age.[1]

It is interesting to note that the *Viṣṇudharmottara* records some other names of the five faces of the Lord with their characteristic marks. His eastern face, according to this book is regarded as the principal of all the five faces and is known as *Mahādevamukha* (lit. the face of the Great God), which contains his three different eyes *i.e.* the sun, the moon, and fire.

[1]*Bhāgavatapurāna*, XI. 5.

His southern face holds a fierce shape and is called Bhairava (lit. fearful). The western face of the Lord is called Nandivaktra (lit. the face holding a pleasing appearance), and his northern face Umāvaktra (lit. the face with motherly tenderness). The fifth face of the Lord, according to the above authority is called Sadāśiva (lit. ever benignant) and is regarded as very sacred.[1]

Let us now make an attempt for finding out the significance of the above descriptions. It is known to all that the sun rises in the East and that with its rising, the people are endowed with the capacity to work. The Vedic rituals also had to be started after sun-rise, and the eastern quarter, according to the Indian tradition is the abode of Indra, the presiding deity of the Vedic rituals. This god has also been described in the Vedic texts as the protector of rituals. Probably with the above ideas in their mind, the devotees of Lord Śiva in early days held their imagination that the Lord had his principal face on the eastern side of his head or in his eastern head. On the southern boundary of the Indian sub-continent lies the great ocean, deep and dangerous, through which the commercial class of the Indian Āryans had to sail abroad. On many occasions, they had to meet with death and danger with total destruction of their capital, due to terrible character of the sea-waves and cyclones. Ceylon and some other islands, traditionally believed to be the abode of the man-eaters, are situated on the southern side of India, in the bosom of the ocean. The inhabitants of these islands bore enmity towards the people of India, and whenever possible, they robbed the riches of the commercial class from the latter's trading boats and ships in the midst of the sea. These might be the reasons for which the idea of a fierce face of Lord Śiva (or Rudra) existing on this side, appeared in the mind of the Indian Āryans in long past. It is noticeable in this connection that, according to the Indian tradition, Yama the presiding deity of death and destruction has his abode in the southern quarter. The southern face of Śiva, therefore, may be identified with this Yama. The western boundary of India is also covered mainly with the Arabian Sea. But it is noticeable that the commercial class of the Indians had

[1] *Viṣnudharmottara*, III. 48. 4-6.

their prosperous trade through this sea with the countries of Europe, Africa, and western Asia, and the danger met by them in the sea on this side was very negligible. There did not exist any island populated by the man-eaters or pirates, and the trading in most cases was safe. Moreover, the land-route, through which they could run their prosperous trade with Gāndhāra (modern Afghanisthan), Persia, and other countries, was situated on this side. Probably, these reasons led the Indian thinkers in forming their idea that Lord Śiva had his benignant face on the western side. As regards the northern face of the Lord, most probably, it was regarded to have a mild appearance marked with motherly tenderness in consideration of the protective character of the Himalayas which cover the northern side of India, and which stand as an invincible barrier against the foreign invaders.

From the description recorded in the *Viṣṇudharmottarā* mentioned above, it appears that, according to this authority, the three eyes representing the sun, the moon, and the fire (sacrificial) exist on the eastern face of the Lord, and that his four other faces appear to have no eyes. On the other hand, each of the five different faces of the Lord, according to some other authorities is marked with three different eyes.[1] Let us see whether this apparent contradiction can be reasonably explained away. It has been admitted by most of the authorities that the three different eyes of the Lord are identical with the sun, the moon, and the fire, and it is known to all that none of these things has any duplication. We never see any second sun or moon, and the fire also, as an entity is always without any duality. If the Lord be imagined to have three eyes on each of his faces, then the number of his eyes should be fifteen, which imagination would surely be unrealistic and unscientific. This is the reason for which the four faces of the Lord, other than the eastern one, was regarded to have no eyes on them. On the other hand, it is very difficult for a true devotee to imagine the form of his beloved god with some blind faces. A group of the devotees, therefore, imagined the form of their

[1]ekaikavaktraṃ śuśubhe locanaiśca tribhistribhiḥ
vabhūva tena tannāma pañcavaktrastrilocanaḥ.
Brahmavaivarttapurāṇa, Śrikṛṣṇajanmakhaṇḍa, 36. 85.

Lord as having three eyes on each of his five faces. In this second idea, the devotion appears to have prevailed upon reason.

The following facts may be considered in this connection. When the Lord is imagined as the creator, sustainer, and destroyer of this universe, he should be believed to have his eyes for every performance of his different activities; but when he propagates the principles of religion through his different mouths *i.e.* the five *Vedas* (including the fifth consisting of the *Itihāsas*, *Purāṇas*, and *Tantras*), he need not be imagined to have his eyes in his additional faces. The three eyes of the Lord, in the latter case, may be identified with wisdom, intelligence, and conscious, which are urgently necessary for right conception of different ideas and objects. When the latter identification of his eyes are accepted, one may reasonably hold the Lord as having three eyes only without any additional ones.

Ideas behind the other limbs of Śiva's image

The *Śivapurāṇa* describes Śiva as having five faces and ten arms.[1] The *Viṣṇudharmottara* also refers to the ten arms of the Lord and identifies them with different quarters. This book further says that the ten arms of the Lord are connected with his five different faces.[2] It is therefore, clear that each of the faces of the Lord has been imagined to have one head with two arms connected with it. As regards the matted hair on the head of the Lord, the *Viṣṇudharmottara* tells us that it represents the Brahminical community.[3] In the Puruṣasūkta hymn of the *Ṛgveda* (x. 90) the Brahmins are said to have originated from the mouth (a part of the head) of the *Virāṭ Puruṣa*. The interpretation recorded in the *Viṣṇudharmottara* also appears to be of the same kind. As regards the identification of the *Virāṭ Puruṣa*, so far as I understand, he stands for the entire human species on the one hand and the whole of the universe on the other. The story of origination of the four different castes as mentioned in the Puruṣasūkta hymn, indicates that the Brahminical community was formed with the intelligentsia, the Kṣatriya

[1] pañcavaktraṃ daśabhujaṃ karpūragaurakaṃ mune. *Śivapurāṇa*, Jñānasaṃhitā, 3. 18.

[2] diśo daśa bhujāstasya vijñeyaṃ vadanaṃ prati. *Viṣṇudharmottara*, III. 48. 9.

[3] mahādevasya devasya vyākhyātā brāhmaṇā jaṭā. *Ibid*, 48. 16.

community with the brave, the Vaiśyas with the commercial and the agriculturists, and the Śūdras with the unskilled labourers. Details about this are given in my Bengali book entitled *Jātibheda* (lit. Division of castes) with necessary quotations from the Vedic and other ancient Sanskrit texts.

The digit of the moon which rests on the forehead of the Lord, according to the *Viṣṇudharmottara* represents his sovereign power,[1] and the snake around his chest the anger, with which the Lord controls the three worlds.[2] The tiger's hide around his waist represents greed[3] which is always subjugated by the Lord. Ox, the mount of the Lord represents Dharma or piety, without which the Lord can never be pleased.[4] The four legs of the ox represent the four castes *i.e.* Brāhmana, Kṣatriya, Vaiśya, and Śūdra, which are regarded as the four pillars of the *Varṇāśrama Dharma*, the religion of the Hindus.

[1]aiśvaryañca kalā cāndrī mūrdhni śambhoḥ prakīrttitā. *Ibid*, 48. 17.
[2]trailokyaśamanaḥ krodho vāsukirnāgarāt smṛtaḥ. *Ibid*, 48. 17.
[3]tṛṣṇā viśālā citrā ca vyāghracarma prakīrttitam. *Ibid*, 48. 18.
[4]vṛṣo hi bhagavān dharmaścatuṣpādaḥ prakīrttitaḥ. *Ibid*, 48. 18.

8

ŚAIVISM IN KAŚMIR

Śaivism had been a widely popular religion throughout the length and breadth of Kaśmīr since time immemorial. Abhinavagupta in his *Tantrāloka* has divided the books on the subject under three different heads called Śiva, Rudra, and Bhairava, Śiva standing for the sacred writings which idealistically discuss the reality in the monistic aspect alone, Rudra for those which offer the dualistic interpretation, and Bhairava for those which explain the Supreme Being both monistically and dualistically. As all the books on Kaśmīr-Śaivism have not yet been published, one cannot say with certainty as to whether the books on this subject can be divided under the above three heads or not.

The books on Kaśmīr Śaivism are generally divided by the modern Indologists in two different groups. In this connection, Sir R.G. Bhandarkar has observed: "*The Kaśmir Śaivism has two branches, the Spandaśāstra and the Pratyabhijñāśāstra*."[1] As regards the authority of the former, it is attributed to Vasugupta and his pupil Kallaṭa. Regarding the foundation of the latter school, Sir Bhandarkar attributes it to Somānanda, the work written by whom is called *Śivadṛṣṭi*.[2] Mahāmahopādhyāya Pandit Mukundarām Śāstrī also, in his Introduction to the book *Parātriṃśikā*, published by the Research Department of the then Mahārāja of Kaśmīr (in 1918) describes Somānanda as '*the*

[1] ***Vaiṣnavism, Śaivism and Minor Religious Systems*, p. 129.**
[2] ***Ibid*, p. 130.**

founder of the Pratyabhijñā Śāstra'.[1] On the other hand, Pandit Madhusudan Kaul Śāstrī in his Introduction to the *Śivadṛṣṭi*, published by the same department in 1934, describes Somānanda as '*the follower of the Tryambaka school of the Kaśmīr Śaivism*'.[2] It therefore appears to be a question to be discussed as to whether the said Tryambaka school is identical with any one of the Spanda and Pratyabhijñā schools or not.

Sir R.G. Bhandarkar and some other authors hold the *Śivasūtras* as one of the original books on *Spandaśāstra*.[3] But the authors of the Pratyabhijñā school also have taken the *Śivasūtras* as the foundation of their system, which is evident from the *Śivasūtravimarśinī* and *Pratyabhijñāhṛdaya* of Kṣemarāja and such other books. Thus, the *Śivasūtras* being the source of both the schools *i.e.* the *Spandaśāstra* and the *Pratyabhijñāśāstra*, cannot rightly be taken as the original book of a particular school only. Another important point noticeable is that the *Śivasūtras* are divided into three sections called *Unmeṣa*, of which the first is known as *Śāmbhavopāya* (lit. way to realize Śambhu or Śiva), the second as *Śāktopāya* (lit way to realize Śakti or the Supreme Energy), and the third as *Āṇavopāya* (lit. way to realize *Aṇu* or the atomic energy of the Supreme Being). None of the above sections is apparently related to *Spanda*, which literally means vibration. According to the tradition recorded by Kṣemarāja in his *Śivasūtra-vimarśinī*, the *Śivasūtras* were discovered by Basugupta, an old devotee of Lord Śiva on the Mahādeva mountain under the instruction of Lord Śiva given to him during his dream. These *sūtras* (aphorisms) were inscribed on a huge slab of stone. The *Spandasūtras* and the *Spandakārikās* were composed by Basugupta and his chief pupil Kallaṭa respectively on some later occasions.[4] Thus Kṣemarāja

[1] Introduction, p. 15.

[2] Introduction, p. iii.

[3] The two principal works of the system are *Śivasūtras* or *Śivasūtrāṇi* and the *Spandakārikās*, which are fifty-one verses only.

Vaiṣnavism, Śaivism and Minor Religious Systems, p. 129.

[4] *paramaśivena svapne = nugṛhya unmiṣitapratibhaḥ kṛtaḥ, yathā-'atra mahībhṛi mahati śilātale rahasyamasii, tadadhigamyānugrahayogyeṣu prakāśaya*', *iti*.—Śivasūtravimarśinī; Introduction by Kṣemarāja. *etāni ca samyagadhigamya bhaṭṭaśrīkallaṭādyeṣu prakāśitavān spandakārikādibhiśca saṃgṛhītavān.—Śivasūtravimarśinī*, p. 3.

tells us that the *Śivasūtras* were the divine revelations, whereas the *Spandasūtras* and the *Spandakārikās* were not so. The fact that the *Spandasūtras* and the *Śivasūtras* are different books, has also been admitted by Kṣemarāja, who claims to have made two different commentaries on the two different kinds of *sūtras* mentioned above.[1] The fact that, only the three sections of the *Śivasūtras* were discovered by Basugupta on a slab of stone on the Mahādeva mountain and that the *Spandasūtras* were composed by his own self on a later occasion, has been admitted by Bhāskara in his *Śivasūtravārttika*[2] as well. The *Spandakārikās* were later composed by Kallaṭa on the basis of the *Spandasūtras* of his teacher.[3]

On the strength of the above authorities, one may reasonably hold that the *Śivasūtras* are the source of the *Pratyabhijñā-Śāstra*, and that the *Spandasūtras* and the *Spandakārikās* are of the *Spanda-Śāstra*, and that both the above *sūtras* have their original authority in Basugupta, and the Kārikās in Kallaṭa, the chief disciple of the former. But as regards the third system of the Kaśmīr Śaivism known as the *Tryambaka* school, it has no relation with Basugupta, Kallaṭa or any other teacher of this line. It is said to have originated from the sage Durvāsas, under the instructions of Śrīkaṇṭha, an incarnation of Lord Śiva himself, Durvāsas commissioned his chief disciple Tryambakāditya for preaching this system. Somānanda, the author of the *Śivadṛṣṭi* claims his descendence from the line of the said Tryambakāditya.

Regarding the origin of the Tryambaka school, Somānanda gives us the following information in the concluding verses of his *Śivadṛṣṭī*. The sacred science of Śaivism, in the hoariest antiquity could be known, only from the verbal discussions of the learned teachers. After the advent of the Kali Age, this science became unpopular, and Lord Śiva himself felt it necessary to preach this science for spiritual uplift of the humanity. The Lord then assumed the form of a sage named Śrīkaṇṭha, and came down to the plains of India from the mountain

[1] *tat-pāramparyaprāptāni spandasūtrāṇi asmābhiḥ spandanirṇaye samyaṅ uirṇītāni; śivasūtrāṇi tu nirṇīyante. loc. cit.*

[2] *Śivasūtravārttika* (of Bhāskara), Upodghāta, verses 3-5.

[3] *loc. cit.*

Kailāsa. Having taken the sage Durvāsas as his devoted disciple, Śrikaṇṭha taught the science to him and commanded him for preaching it to the people of India. Thus commanded by his teacher, Durvāsas started his sacred duty of preaching the science. For the purpose he selected a worthy pupil called Tryambakāditya, and entrusted him with the responsibility of preaching the system. This new teacher was so named for the reason that he meditated for a long time in a sacred cave named Tryambaka, apparently on the Himalayas. For fifteen generations Tryambakāditya and his disciples preached Śaivism in different parts of the Indian sub-continent, excepting the valley of Kaśmir. It was Saṅgamāditya, the 16th of the line, who entered the valley of Kaśmīr for preaching the system, and finally he settled permanently in this valley. Saṅgamāditya was a pure Brahmin having an orthodox Brahmin as his father and a chaste Brahmin lady as his mother. He preached Śaivism in the valley of Kaśmīr as long as he lived. After his death, his worthy son Varṣāditya engaged himself solely for preaching the system. After Varṣāditya, his son Aruṇāditya and after the latter his son Ānanda took to their ancestral vow. Somānanda, the author of the *Śivadṛṣṭī* was born from Ānanda mentioned above. After relating the above story, Somānanda further tells us that the system of Śaivism followed and preached by him, was known as *Tryambaka*, after the name of its first preacher Tryambakāditya, and that in the colloquial language of the valley of Kaśmīr, it was popularly called *Terambā* which is an abbreviation of the Sanskrit name Tryambaka.[1]

It appears from different traditions, such as, one recorded in the *Śivadṛṣṭi* of Somānanda, another in the *Śivasūtravimarśinī* of Kṣemarāja, and the third in the *Śivasūtravārttika* of Bhāskara that the *Tryambaka* school of Śaivism has its earlier antiquity and that its source is quite different trom the sources of the two others *i.e. Spandaśāstra* and *Pratyabhijñāśāstra.* It further appears that long before the time of Basugupta, the *Tryambaka* school of Śaivism flourished in the valley of Kaśmīr, and most probably Basugupta himself was influenced by it. This Basugupta, afterwards discovered the *Śivasūtras* inscribed on the mountain, and on a later occasion he added to them the

[1]*Śivadṛṣṭi* (of Somānanda) 7, 107-121.

Spandasūtras, a creation of his own. On the authority of the above information, I like to say that the Kaśmīr Śaivism has three different branches instead of two, the names of the three branches being (i) the *Tryambaka* school, (ii) the *Spanda* school and, (iii) the *Pratyabhijñā* school. The *Śivadṛṣṭi* of Somānanda falls in the first branch, the *Spandasūtras* and the *Spandakārikās* to the second, and the *Śivasūtras*, the *Pratyabhijñāhṛdaya* of Kṣemarāja, and such other books in the third.

Some other information may also be considered in this connection. Abhinavagupta tells us that the sage Durvāsas had three prominent disciples, each of whom was commissioned by him for preaching Śaivism. The names of these disciples, as recorded by Abhinavagupta are Tryambaka, Āmarddana, and Śrīnātha. From the testimony of Somānanda we know that Tryambaka or Tryambakāditya, the first of the three different pupils of Durvāsas, taught a single branch called *Tryambaka*, named after him. As regards the activities of the two other disciples of Durvāsas, we do not get any definite or detailed information. It may not be unlikely that each of Āmarddana and Śrīnātha preached a new system, which probably in later days were known by the names *Spandaśāstra* and *Pratyabhijñā-śāstra*. We cannot ignore the fact that the *Śivasūtras* were not framed by Basugupta himself, but he found them inscribed on a rock. It is quite reasonable to hold that long before the time of Basugupta, the system of Śaivism based on the *Śivasūtra* was prevalent in the region, and that the *sūtras* were inscribed on the rock by a prominent devotee long before the time of Basugupta.

As regards the name *Trika* by which Kaśmīr Śaivism is popularly known, this also may have some wide significance. According to the modern scholars, the name *Trika* was given to Kaśmīr Śaivism for the reason that its original book, the *Śivasūtras* is divided into three different sections. But the three different sections of the Śaiva-literature *viz.* Śiva, Rudra and Bhairava, as well as the names of the different early preachers *i.e.* Tryambaka, Āmarddana, and Śrīnātha belonging to the same line also cannot escape our notice. The name *Trika* in long past might have some connection with the three different branches, and the three different teachers mentioned above. It may not be unlikely that originally the name *Trika* was given to

Kaśmīr Śaivism, because of its three different prominent branches *viz. Tryambaka*, *Spanda*, and *Pratyabhijñā*.

Regarding the point as to whether the *Śivadṛṣti* of Somānanda belongs to the *Pratyabhijñā* school or not, one should consider the following facts. The basic difference between the *Pratyabhijñā* and the *Spanda* systems is that the former holds the *Jñānaśakti* (power of knowledge) as the basic cause of the entire creation, whereas, according to the latter it is the *Śpanda* or eternal vibration which causes the creation of everything. The first chapter of Somānanda's *Śivadṛṣṭi* deals with the former. In the second *Śloka* of the chapter Somānanda has accepted the *Jñānaśakti* as the Soul or source of the universe.[1] This view has been more clearly explained by him in the following verses.

Again in the starting verse of the second chapter, Somānanda says that the *Jñānaśakti* which is accepted by his group as the source of the universe has been identified with the *Paśyantī* stage of word by the Grammarians.[2] All the different stages of word *viz. Parā, Paśyantī, Madhyamā* and *Vaikharī* have been discussed and explained in the second chapter. These stages of word, even according to the Grammarians are nothing but vibrations. The modern physicists also, by their scientific experiments have found out two different stages of sounds *viz.* audible and inaudible, of which the former is the outcome of the sound-waves and the latter of the electric-waves. These waves are nothing but *Spandas* or vibrations. Both the Philosophers and Grammarians of India have held the words and sounds as moving towards different directions, either in the *Kadambagolakanyāya* or in the *Vīcitaraṅganyāya*, both of which are indicative of the vibratic forms of words and sounds. Somānanda himself might or might not be a follower of the *Spanda* school, but his book *Śivadṛṣṭi* having elaborate discussions of this view, cannot be regarded as a book of the *Pratyabhijñā* school only. The remaining chapters of the *Śivadṛṣṭi* have explained the immense power of Lord Śiva to its different ends, testifying to the fact that the book belongs neither to the *Spandaśāstra* nor to the *Pratyabhijñāśāstra*, but it belongs to a third school of Śaivism, of which the name *Tryambaka* is mentioned by Somā-

[1] *Śivadṛṣṭi* (of Somānanda), 1, 2.
[2] *Ibid*, 2, 1.

nanda himself. Let us now give a brief summary of the three different branches mentioned above.

The Tryambaka School

Regarding the *Tryambaka* school of Kaśmīr Śaivism, the only important book found uptill now is the *Śivadṛṣti* (lit. the Philosophy of Śaivism) of Somānanda, who, according to Pandit Madhusūdan Kaul Śāstrī[1] flourished in the later part of the 9th century AD. It is a book of Sanskrit verses arranged in seven chapters called *Āhnikas*. In the second verse of the first chapter the author tells us that Śiva is identical with the Soul (in one's body) which is naturally filled with bliss and wisdom, and of which the will-force is unrestricted everywhere.[2] In the 39th verse of the same chapter the author again tells us that Śiva is identical with perfect wisdom and highest bliss, which are the cause of volition and intelligence, and which lead one to different kinds of activities.[3] The author further tells us that Śiva in the above form of the Bliss-Wisdom pervades all the different bodies of the living beings, and even the lifeless materials are not different from the same Lord:[4] It is further said that Lord Śiva existing in all the different types of animate and inanimate objects including the human beings, should be regarded as the same, though the forms of the objects and their merits may be quite different from each other.[5] This view reminds us of the view of the *Upaniṣads*, according to which everything in the universe is identical with Brahman *(sarvaṃ khalvidaṃ brahma)*.

The second chapter of the book starts with an attempt for identifying Śiva with the inaudible state of word. The author says that *jñānaśakti* or the power of knowledge, which the teachers of Śaivism identify with Sadāśiva himself, is identical with the *Paśyantī* stage of word of the Grammarians.[6] The *Madhyamā* and the *Vaikharī* stages of word, of which the former moves for making its connection with a meaning and the latter for strengthening the said connection, are also held as the

[1]Introduction (to the *Śivadṛṣti*), p. iii.
[2]*Śivadṛṣti*, 1, 2.
[3]*Ibid*, 1, 39.
[4]*Ibid*, 1, 40-41.
[5]*Ibid*, 1, 48-49.
[6]*Ibid*, 2, 1.

different forms of Śiva (2. 6-7). The arguments put forward for establishing the unity of Śiva with the *Paśyantī* stage of word are (i) that like Śiva, it also is non-dual, and (ii) that like the all-embracing form of Śiva, this stage also has its all-embracing capacity in respect of the other stages of word.[1] It is interesting to note here in this connection that Śiva has been finally accepted as the Supreme Lord, Who perceives even the *Paśyantī* stage of word, thus virtually admitting His real difference from *Paśyantī*.[2] At the end of the chapter, the author tells us that Śiva has been described as identical with word, simply for showing His all-pervading nature, and not for establishing His actual oneness with word.[3]

In the third chapter, Somānanda expresses his view that Śiva and Śakti [Lord Śiva and His Power] cannot be separated from each other. Śiva never exists without Power, and the latter cannot stand without the support of the former. Hence the teachers of Śaivism hold the Power and its owner as one and the same.[4] For supporting their above view, the Śaiva writers argue that as fire does not exist without heat and ice without coldness, similarly, Śiva does not stay without His Power.[5] Referring to an old teacher named Kheṭapāla,[6] the author tells us that he also pointed to the difference of the community of word from Lord Śiva, apparently for showing its actual difference from the latter.[7]

The fourth chapter deals with the oneness of Śiva with all the different beings and materials which are held to be His different limbs. The argument of the author is that hands, feet and other limbs of a person cannot be held as different from his body; similarly, different beings and things existing in the universe cannot be regarded as different from the body of the Lord,[8] who is held to be identical with the universe itself. In the fifth chapter the author has dealt with the different types of evidences

[1] *Śivadṛṣṭi*, 2, 11.
[2] *Ibid*, 2, 64.
[3] *Ibid*, 2, 90.
[4] *Ibid*, 3, 2-3.
[5] *Ibid*, 3, 7.
[6] The author of the *Mataṅgaśāstra* (an ancient book on Śaivism).
[7] *tathā cāha kheṭapālaḥ śabdarāśerviśālatām*. *Śivadṛṣṭi*, 3, 13.
[8] *Ibid*, 4, 63-64.

(Pramāṇa), ultimately arriving at the conclusion that the differences visible amongst different things should not be rejected outright; but they are to be accepted as different limbs or forms of Śiva, the All-pervading Almighty.[1] In the sixth chapter also, the same topic has been discussed in a different way, ultimately arriving at the same conclusion.[2]

The process of meditation, through which a devotee may succeed in attaining the state of Śiva, has been explained elaborately in the seventh chapter of the book, a summary of which is given below. As for purification of one's body, one has to take a dip into the water, similarly for purification of his mind, a devotee has to meditate upon the fact that his self can neither be subjected to bondage nor to freedom, both of which, according to Śaivism are nothing but fllth *(mala)*. His meditation of the above kind must be perfect. Such a meditation is regarded as the real bath, and the first step of the series of meditation. When this bath is properly performed, a devotee is able to step into the second stage of meditation or worship. Whether in extreme misery or with immense fortune, a devotee must always think himself as one with the Lord. This Second stage of meditation is as useful as having a dip into a sacred river. In the third stage of meditation a devotee should try to realise the fact that everything in the universe is a part of Śiva, and that all the different things ultimately mix with the Lord in the same way as different lights mix with a big fire, or different drops of water with the water of a tank. This type of meditation is regarded as *Homa* [oblations in the sacred fire].[3]

It is known to all that the Brahmins belonging to the pure Vedic faith, just before taking their meal, devotionally think that the meal, the act of eating, and the man who eats are all identical with Brahman. The Śaivas belonging to the *Tryambaka* school also, before taking their meal think in the same line.[4] Though the names of Kheṭapāla and some other old authors have been referred to by Somānanda in his book, it cannat be said with certainty as to whether the books of the

[1] *Śivadṛṣṭi*, 5, 107-108.
[2] *Ibid*, 6, 126.
[3] *Ibid*, 7, 87-91.
[4] *Ibid*, 7, 99-101.

said authors or any one of them belonged to the *Tryambaka* school or not. As regards the *Mataṅgaśāstra,* it is said to have been originally imparted to the sage Mataṅga by Śrīkaṇṭha, an incarnation of the Lord. But the portions of the book which we get at present show that it was a big book consisting of a brief of many branches of knowledge, such as creation, subsistence, dissolution, philosophy of mind, wisdom and ignorance, evidences, the matters relating to the earth, the space and the air, as well as some other subjects. I, therefore, cannot hold the *Mataṅgaśāstra* as a book of a limited school of thought like *Tryambaka, Spanda* or *Pratyabhijñā* school. The *Tryambaka* school therefore, so far as we know, is represented by the single book *Śivadṛṣṭi* of Somānanda.

The Spanda School

It has already been said above that the *Spanda* school of Kaśmīr Śaivism has been represented by two different books *i.e.* the *Spandasūtras* of Basugupta, and the *Spandakārikā* of Kallaṭa. As in the latter book all the principal topics of the school are found in clear language, it will be convenient to summarise the subject from this book. The *Spandakārikās* consist of fifty *Ślokas* only. We know from different sources that Kallaṭa Bhaṭṭa was a disciple of Basugupta, and that the book records the teachings of the latter.[1] According to Buhler, Kallaṭa lived in the reign of Avantivarman of Kaśmīr who ruled in the year 854 AD.[2] The *Ślokas* of the *Spandakārikās,* therefore might have been composed in the middle or early part of the ninth century AD. Kṣemendra added a learned commentary to this book. So far as we know, it was one named Rāmakaṇṭha who for the first time arranged, compiled and published this book. Pandit Madhusūdan Kaul Śāstrī, in his edition has preserved the arrangement of Rāmakaṇṭha.

The *Ślokas* of the *Spandakārikās* are arranged in three chapters called *Niḥsyanda* (lit. vibration). The first chapter goes by the name of 'the vitality in real nature', the second by 'the

[1]basuguptādavāpyedam gurostattvārthadarśinaḥ
rahasyaṃ ślokayāmāsa samyak śrībhaṭṭa-kallaṭaḥ—*Spandapradipīkā,* quoted by Madhusūda Kaul Śāstrīn in his *Introduction to the Spandakārikā.*

[2]*Report of a Tour in Kaśmīr,* p. 78.

energy in the rise of intuition', and the third by 'the energy in and of glory'. Regarding the theory of *Spanda*, as enunciated by Kallaṭa in his book, Pandit Madhusūdan Kaul Śāstrī has observed:

"Positively he describes it as that power of consciousness which infuses life into the physical senses, otherwise appearing insentient. The realization of that power is within an easy reach to him who watches and observes his own free conscious nature. This mode of exertion is according to the Śaivaistic terminology known as 'Bhairava'. The same power of *Spanda*, while animating the senses, is aptly described as causing creation, existence, and dissolution. Every phenomenon in the life-history of the animate nature is brought into existence, maintained, and lastly put to an end by the same power. The realisation of that state places one above the fears of creation and destructive forces that bring about changes in everything whether animate or inanimate. Negatively it means a state wherein no pain, no pleasure, no perceptible exists. It is said that an object when sensed, represents nothing more than its consciousness *viz.* apart from consciousness it has no basis.[1]

It appears that while giving the above account of the *Spanda-śāstra*, Pandit Kāul Śāstrī has ignored the very important fact that the system is called *Spanda* which literally means vibration. Unless it would have some clear connection with the eternal vibration, the system could not have such a name. The principal idea on which the *Spandaśāstra* is based is that vibration is the real cause of this universe. When it exists in a very subtle form, nobody can realize it; but when it becomes somewhat acute, it may be realized even by the ordinary people.

One may have a doubt as to whether the *Spanda* really exists or not. The author of the *Spandakārikā* professes with firmness that it exists and that it is neither connected with sorrow nor with bliss, nor it can be realized by one and all through the ordinary sense-organs. *Spanda* neither embraces anything, nor it can be embraced by the ignorance.[2] Only a worthy person can realize the existence of this *Spanda* at all times, whether he is

[1] *Introduction to the Spandakārikā* by M. Kaul Śāstrī, pp. 6-7.
[2] *Spandakārikā*, 1, 5.

sleeping or awake, or even in a semi-sleeping condition.[1] The ordinary vibrations which create the three different *Guṇas i.e. Sattva, Rajas* and *Tamas* also spring from the eternal *Spandas*, which fact is known by the learned.[2]

For the purpose of convincing the people about the existence of *Spanda*, the author, by way of illustration says: When one is very angry or pleased, or when one is extremely perplexed in determining the duty, one feels some *Spanda* in his body which appears like quivering. When one runs to any direction, one has to create *Spandas* on his different limbs. Thus, the existence of *Spanda* may be known beyond doubt.[3] Everybody notices the movements of the sun and the moon in the sky, from their rising to setting. This they do with the help of *Spanda*.[4] When neither the sun nor the moon is visible in the sky, then also the eternal *Spandas exist* there. As during one's sleep one has his respirations, similarly, during the non-existence of the sun and moon in the sky, the eternal *Spandas* exist there.[5]

In the second chapter of the book the author tells us that even the *Mantras* exist with *Spandas* and that the results acquired by the muttering of the *Mantras* also come into being with the help of the *Spandas*. As a living being cannot do any work without the movements of some of his limbs, similarly, the *Mantras* cannot produce any result without the help of the *Spandas*.[6] As everything in the universe arises out of the *Spandas*, and exists with them during its subsistence, and in due time vanishes in them, the *Spandas* are realized to have the same characteristics, which are found in Lord Śiva,[7] the Creator, the Sustainer, and the Destroyer of the universe. The extraordinary power of *Spanda* has been described in the third chapter. The author tells us that with the help of the *Spandas*, even a weak man may successfully perform a very hard work, and a hungry man may remove his hunger. As long as the *Spandas* exist in a body, it is endowed with life and movement, and with the

[1] *Spandakārikā*, 1, 17.
[2] *Ibid*, 1, 19.
[3] *Ibid*, 1, 22.
[4] *Ibid*, 1, 24.
[5] *Ibid*, 1, 25.
[6] *Ibid*, 2, 1.
[7] *Ibid*, 2, 2.

disappearance of the *Spandas*, the body falls like a log of wood. The wisdom in a body is also caused by the *Spandas*.[1] The author adds that physical weakness, diseases etc. are the outcome of the ignorance of this *Spanda*, and that these can be removed by the *Unmeṣa* or perfect thought. We are further told that this Unmeṣa is the source of all the different important entities such as *Vindu*, *Nāda*, *Rūpa*, *Rasa* etc. and that, this as a natural rule creates healing impulses in the mind of a devotee, and then leads him to the original source of perfect bliss.[2]

The Pratyabhijñā School

The summary of the teachings of the *Pratyabhijñā* school has been recorded by Kṣemarāja, a disciple of Abhinavagupta in a small book entitled *Pratyabhijñā-ḥrdaya*. The booklet consists of twenty *sūtras* only, along with an exhaustive interpretation in Sanskrit. In his introductory notes on the first *sūtra*, the author informs us that the system is called *Pratyabhijñā* for the reason that it leads its followers to the realization *(Pratyabhijñā)* of the Lord Almighty (Īśvara). As regards the principal cause leading to such a realization, it is mentioned in the text of the first *sūtra*, in which we are told that the independant wisdom *(Citi)* is the real cause of everything.[3] While commenting on the same *sūtra*, the author adds that even Sadāśiva (the Lord Almighty) can be known or realized through this wisdom *(Citi)* and that this wisdom is identical with the Supreme Energy *(Parā Śakti)* itself.

If wisdom be the real cause of everything, then the process in which it can create the universe should also be mentioned. This is done in the second *sūtra* and its commentary by saying that the universe is nothing but a reflection of the wisdom itself, and that as a city reflects on a mirror, similarly the wisdom in the form of the universe reflects in the mind of a person.[4] We are further told in the same *sūtra* that wisdom forms the universe on its own accord, and as such, this creation is

[1] *Spandakārikā*, 3, 6-7.
[2] *Ibid*, 3, 10 and 2, 5.
[3] citiḥ svatantrā viśvasiddhihetuḥ.—sūtra-1.
[4] prāṅnirṇītaṃ viśvaṃ darpaṇe nagaravadabhinnamapi bhinnamivonmīlayati.

difficult from the creation of Brahman, who creates the universe under the command of some superior God *(svecchayā, na tu brahmādivadanyecchayā)*. A question may arise here as to how a large city can be reflected on a small mirror. The universe due to its vastness and varieties should require a larger mirror for its reflection. The mind of a person is admittedly a tiny thing, in which even two different ideas cannot exist at the same time. How could it be possible for the vast universe to be reflected on such a tiny human mind? Apparently with the object of solving this doubt, the author, in the second *sūtra* says that the wisdom itself acts as the mirror. We may consider the case of a small mirror in a photographer's machine, which from a long distance, especially when in an aeroplane above a large city, may very easily take the photograph of the entire city. The wisdom of a person may rightly be regarded as a more powerful mirror. As regards the conception of the universe in this view, it is given in the third *sūtra* by saying that the universe appears before the mind's eye of a person with different varieties in accordance with the quality and capacity of the person concerned, and also with the variety of the things to be conceived.[1]

In the fourth *sūtra* we are told that Lord Śiva is identical with the Energy which exists in the universe and creates different kinds of action in it, and that because of the Lord's cause-effect relation with the universe He is sometimes identified with the universe itself.[2] For further clarification of the point, the author gives an illustration in the commentary by saying that the Lord exists in the universe in a minute form in the same process as a banyan tree exists in its tiny seed. In this connection, we may remember another description of the Lord, in which He is held as all-pervading. The illustration found in the *Upaniṣads* in this connection is that the Lord pervades the universe in the same process as the oil in a mustard seed pervades the entire body of it. As the oil, though exists in the entire body of the mustard seed cannot be seen until it is brought out in a chemical process, similarly, the Lord, though pervading the entire body of the universe, cannot be conceived by a person until his wisdom reaches its perfection.

[1]tanāṇnā=nurūpagrāhyagrāhakabhedāt. sūtra-3.
[2]citisaṅkocātmā cetano=pi saṅkucitaviśvamayaḥ. sūtra-4.

From the fifth *sūtra* we know that *Citi* or wisdom, which has previously been identified with the cause of this universe, according to the *Pratyabhijñā* system is not different from *Citta* (the meditating capacity of a human being.[1] This *Citta* has been described in the commentary of the same *sūtra* as having two different functions *i.e.* (i) perfect meditation, and (ii) defective meditation, of which the former leads one to salvation, and the latter to repeated births and sorrows.

In the *Śivasūtras*, *Ātman* or the Lord in a certain *sūtra* has been identified with *Caitanya* or Energy,[2] and in another *sūtra* *Citta* or the meditating power has been identified with the same.[3] A doubt may therefore arise as to how such contradictory statements could take place in the same book. The reply is given in the 6th *sūtra* of the *Pratyabhijñāhṛdaya* in which the author observes that the *Citta* is the real soul in a human body.[4] The idea is that a man without meditating power is no better than a beast, and that such a beast-like man, under no circumstances can secure salvation. Probably for this reason, human life, in different scriptures has been described as the best of all lives.

Lord Śiva, when realized as *Ātman* or Soul is non-dual, and at the samc time He is held to have two different forms *i.e.* Acute and Subtle. Again the Lord is regarded to have three (i) that covered with atomic filth, (ii) that covered with the filth of illusion, and (iii) that covered with the filth of action. Some thinkers realise the Lord as having four different forms *i.e.* (i) Void, (ii) Soul, (iii) Puryaṣṭara or the Subtle form, and (iv) Śarīra or the Acute form. He is also held to have five different forms, namely (i) Kalā, (ii) Vidyā, (iii) Rāga, (iv) Kāla, and (v) Niyati. In the same process, some thinkers hold Śiva as having seven different forms, and others attribute 35 different forms to him. These facts are recorded in the text and commentary of the 7th sutra.[5]

In the 8th *sūtra* we are told that all the different views, recorded in the different systems of philosophy may be regarded

[1]citireva cetanapadādavarūḍhā cetyasaṅkocinī cittam. sūtra-5.
[2]caitanyamātmā, 1, 1.
[5]cittamātmā, 3, 1.
[4]tanmayo māyāpramātā. sūtra-6.
[5]sa caiko dvirūpastrimayaścaturātma saptapañcākasvabhā vaḥ. sūtra-7.

as primary conception or rather misconception of the Lord,[1] Thus the teachers of the *Pratyabhijñā* school do not totally reject the view even of Cārvāka, according to whom the body or the life in it is identical with the Soul.[2] Regarding the views of the *Naiyāyikas*, the author tells us in his commentary (on *sūtra* 7) that they hold two different forms of the Soul *i.e.* (i) Intelligence rivetted to wisdom, and (ii) Void; of which the former is held to have existed on the occasion of creation, and the latter at the time of one's salvation. Both these forms, according to the *Pratyabhijñā* school may be held as the primary conception of the Soul. The author describes the view of the *Mīmāṃsakas* as having some sort of intelligence as identical with *Ātman*. The *Mīmāṃsakas*, according to him hold that *Ātman* can be known through the realization of the self, provided the person concerned, at that time succeeds in rooting out the sense of joy, sorrow etc. from his mind. This conception of the Soul, according to the *Pratyabhijñā* school may be identified with the conception of *Vuddhi* or intelligance. As the combination of different sorts of wisdom is held by the Buddhists as their final goal, they also are regarded to have considered intelligence as identical with the Soul.

While interpreting the views of the Vedāntists, the author has divided them in two different groups, one accepting the Soul as identical with *Prāṇa* (life) and the other holding it as identical with void *(Asat)*. The same view, according to him is held by the Mādhyamika school of the Buddhists. As regards the *Pāñcarātras*, the author tells us that they hold Vāsudeva as the eternal Supreme Being and the souls in the living beings as different parts of the same Lord. This view, according to the *Pratyabhijñā* school practically falls in line with its own view, in which the minute form of the Lord is held as the final goal of the human beings. The author does not find any noticeable difference between the view of the *Sāṅkhya*s and that of his own, in which he accepts wisdom or knowledge as the final goal of men. For summarising some other views he refers to the view of a section of the Vedāntists that the ever-existing *(Sat) Īśvara* is the final goal of all, that of the Grammarians who identify the *Paśyantī* form of word or sound with the real Soul, and that of

[1]tadbhūmikāḥ sarvadarśanasthitayaḥ. sūtra-8.
[2]caitanyaviśiṣṭaṃ śarīramātmā.

the *Tāntrikas* who hold the real form of Soul above the conception of the universe *(viśvottirṇamāṭmatāttvamiti tāntrikāḥ)*. The author adds that, a section of the *Tāntrikas* hold the Soul as identical with the universe *(viśvamayam)*, whereas according to others both the views of the *Tāntrikas* mentioned above are correct *(viśvottīrṇaṃ viśvamayañceti trikādidarśanavidaḥ*. All these views, according to the *Pratyabhijña* school represent the primary conceptions of Lord Śiva, and as such, they may not be rejected outright.

It is said that the perfect knowledge (or wisdom) is identical with the All-pervading Soul otherwise known as Lord Śiva the Almighty..But this perfect knowledge is very difficult to be secured, for the reason that, it, as a general rule is always covered with this or that type of filth *(mala)*. This filth is generally divided into three different kinds *i.e. āṇava, māyā*, and *kārma*. In the 9th *sūtra* of this book Kṣemarāja tells us that the *āṇava* or atomic filth is nothing but a contracted state of Will-force *(Icchāśakti)*, and the filth of *māyā* is identical with the force of knowledge (or wisdom). As regards the filth of action *(karma)*, he identifies it with the force of action.[1] It is further said that when the above forces of a person are reduced to a considerable extent due to their being covered by filth, he is called a *Saṃsārin* (ordinary man) and that when his said forces are not covered by filth, the man is held as the human form of Lord Śiva.[2]

One may not have any objection in accepting the view that a man with perfect wisdom and intellect as well as with the highest moral standard may be held as a iiving incarnation of Lord Śiva; but when a devotee, even with immature wisdom and intellect is found to be regarded as an incarnation of the Lord, one may reasonably object to it. We often see some ordinary men declaring their own spiritual guide as a living incarnation of the Lord, though the latter's writings and speeches prove beyond doubt that his wisdom and intellect are not perfect. A doubt, therefore may arise, as to whether the latter case is approvable or not. Apparently with an intention to remove this doubt, the author has framed his 10th *sūtra*, in which some

[1]commentary on sūtra-9.
[2]*Ibid.*

symbolic characteristics of Lord Śiva are given. The author tells us that Lord Śiva is always in the habit of performing five different acts *i.e.* (i) creation, (ii) dissolution, (iii) subsistence, (iv) compassion, and (v) removal of the mental agonies of his devotees.[1] A pious person with perfect wisdom and intellect is always found to act in line with the five different activities of Lord Śiva mentioned above, and as such, he is reasonably held by his devotees and others as an incarnation of Lord Śiva. A devotee with mediocre wisdom and intellect, habitually attempting for his spiritual uplift, though unable to act with full efficiency, may reasonably be held as an imperfect incarnation of the Lord, because of his ability to help his followers to a considerable extent in their attempts for spiritual uplift.[2] The fact has been admitted in the 10th *sūtra* that the five different activities mentioned above can be performed actually by none other than Lord Śiva Himself, and that a devotee can simply imitate the Lord, and this also he can do simply with the power of the Lord residing in him.[3] It is therefore clear that a devotee even with perfect wisdom and intellect is called Śiva in a figurative sense only.

For the purpose of giving an idea about the high mental faculty of a pious devotee, the author tells us the following facts: As Lord Śiva is habitually engaged in five different activities *i.e.* creation etc., similarly a wise devotee is always engaged with five different activities of a similar line, which are known by the names (i) *ābhāsana*, (ii) *rakti*, (iii) *vimarśana*, (iv) *vījāvasthāpana*, and (v) *vilāpana*. When a man fixes any of his sense-organs on any particular object, an idea of the said object is impressed in his mind. This is called *ābhāsana*. After such an experience of an object, one feels some attachment to it. This is called *rakti*. After this *rakti*, a man thinks over the same object over and over again, which act of his mind is called *vimarśana*. After such repeated thinking, he succeds in realizing the reason for which the object was created. This realization is called *vījāvasthāpana*. Next the devotee starts thinking about some other objects, and the idea of the former objects is totally

[1]commentary on sūtra-10.
[2]*Ibid.*
[3]tathāpi tadvat pañcakṛtyāni karoti. sūtra-10.

wiped out of his mind, in the same way as the universe vanishes at the time of dissolution. This is called *vilāpana.*[1] The author adds in his commentary that the aforesaid five different kinds of activities can be performed by a person, as a result of his or her devotional service to a worthy master.[2]

It is further said that the ordinary people having no able spiritual master to guide them properly, are unable to perform the five different kinds of activities mentioned above, and that, this inability is caused by the illusion (māyā).[3] According to the *Pratyabhijñā* school, every letter in a *Mantra* (incantation) is identical with Lord Śiva Himself,[4] and that if there be not any bar of illusion, then the *Mantras* can easily bring forth one's objectives. But, such an inexistence of illusion is rarely found. Like the Grammarians, the teachers of the *Pratyabhijñā* school also admit that every letter has its four different stages *i.e. Parā, Paśyantī, Madhyamā,* and *Vaikharī.* Parā being the subtlest of all stages, brings forth its senses in a very minute and almost non-perceivable form.[5] It is due to the influence of this illusion that some people wrongly hold the soul in a body as having the size of the body itself, and the others imagine the life as identical with the soul.[6] A man under the influence of this illusion is regarded as a *Saṃsārin* (lit. worldly-minded), and he who is free from its influence is held as identical with Maheśa or the Lord Himself.[7]

The *Citiśakti* or the Energy in a word (which brings out its meaning) has been realised by the meditating scholars as having different kinds of activities, in accordance with which, different names were also given to it. This Energy is called *Vāmeśvarī* for two different reasons *i.e.* (i) that it creates the universe in the same process, as a living being vomits the foodstuff eaten by him, and (ii) that, it acts as a bar *(vāma)* against the illusion.[8] The same Energy exhibits itself in at least four other forms to

[1] sūtra-11.
[2] commentary on sūtra-11.
[3] sūtra-12.
[4] commentary on sūtra-12.
[5] *Ibid.*
[6] *Ibid.*
[7] *Ibid.*
[8] *Ibid.*

which the names Khecarī, Gocarī, Dikcarī, and Bhūcarī are given. The term Khecarī literally means a female bird. This name was given to the Energy for the reason that, in a certain state it moves in the internal void of the body in the same manner, as a bird moves in the air. The reason for the name Gocarī is that, this Energy appears (becomes *gocara*) on its own accord, in the mind of an inquisitive scholar. As this Energy reveals to a meditating scholar all the different sides and corners of a particular meaning, it was called Dikcarī (lit. that which moves through all the quarters). The fourth name Bhūcarī has its two different reasons *i.e.*

(i) The term *bhū* stands for a base. The Energy is so named for the reason that it moves on the base of a human mind.

(ii) The root *bhū* means 'to exist'. As this Energy exists eternally in the mind of wise persons, the name Bhūcarī was given to it.

It is noticeable that, when this Energy moves in the mind of a lay man, it is always covered with illusion, resulting into a strong obstruction against the real vision of the person concerned. On the other hand, when moving in the mind of a wise devotee, this very Energy is free from illusion, and is able to reveal the real meaning before the mind's eye of the person concerned. The authors of the *Pratyabhijñā* school tell us in clear language that the wise devotees of sharp intellect are regarded by them as divinities in disguise.[1] The difference between the mind of a lay man and that of a wise devotee is that the former is ignorant in the matter of five different kinds of activities mentioned above, and the latter is aware of them. The former's mind is called *Citta* and the latter's *Citi*.[2] To say more clearly, the former's mind is covered with illusion and the latter's is not.

We often see that in the rainy season, when the sun is covered with clouds, some portion of his light piercing the clouds reaches our earth, and we are able to see everything correctly. A doubt, therefore may arise as to why the mind of a layman should not be able to bring out the proper meaning, with the help of some portion of the Energy, which may come out by

[1]commentary on sūtra-12.
[2]sūtra-13.

piercing the covering of illusion. With a view to solving this doubt the 16th *sūtra* is framed. We are told in this *sūtra* that the *Citta* or the mind of a lay man also has some hidden activities in it, for bringing out the correct meaning; but as the cover of illusion is very thick, it fails in its attempts in the same manner, as some fire covered with thick ashes fails to bring out its light.[1] It is further said in the 15th *sūtra* that when the mind of a lay man (with the help of a worthy teacher) secures sufficient strength in meditation, the man may rightly realize his unity with the universe.[2] The idea is that in such a developed state of mind, one may tear off all the bonds of attachment and sorrow in the same process as fire, when kindled, burns everything thrown in it.[3]

A term *Jīvanmukti* is often found in the *Āgama*-literature. It was felt necessary to make the real sense of the term known to the inquisitive students. This is done by *sūtra* no. 16, in which we are told that the term stands for perfect knowledge. We are further told that when a person secures such a perfect knowledge, he, no longer pines for worldly sorrows; instead, at such a stage, he enjoys unabated bliss.[4] The term *Jīvanmukti* literally means 'salvation of a living being', which indicates that a man may secure such a salvation even during his life-time.[5] The commentator has quoted a verse from the *Spandaśāstra* according to which the term *Jīvanmukti* stands for a particular state of one's mind, in which one is able to realize the fact that the creation, subsistence, and dissolution of this universe are nothing but an act of playing of the Lord Almighty.[6] *Jīvanmukti* being the final stage of mind in the field of meditation, one has to go through some other stages for reaching it. In the normal state the mind is regarded as *paśu*, which is found in lay men only. After cultivation of the mind to a considerable extent for acquiring knowledge, it can be raised to the next stage which is called *Cidānanda* (lit. filled with knowledge and bliss). This second stage being inferior to the *Jīvanmukti* stage is also called

[1]sūtra-14 and its commentary.
[2]valalābhe viśvamātmasāt karoti. sūtra-15.
[3]commentary on sūtra-15.
[4]sūtra-16.
[5]commentary on sūtra-16.
[6]*Ibid.*

'the middle stage'. In this second stage, one's mind meditates sometimes upon intelligence or wisdom and on other occasions upon body or limbs. In such a condition, the mind cannot rest firmly anywhere; but it runs through the thousands of veins. As the central string of a Palāśa leaf is connected with all the parts of the leaf from the topmost point down to the root, similarly, the mind in this middle stage is connected with all the parts of the limbs and intelligence of the person concerned.[1]

Now arises the question as to how the aforesaid middle stage of meditation *(madhyavikāśa)* can be attained. The reply is given in *sūtra* no. 18[2] by saying that these can be attained through the following ways:

(i) *Vikalpakṣaya:* By winning over the doubts.

(ii) *Śaktisaṅkoca:* By controlling the forces of the sense-organs by means of some practices of *Yoga*. (This view falls in line with the teachings of the *Kaṭhopaniṣad* recorded in the verse '*parāñci khāni vyatṛṇat svayambhūḥ...*' etc.)

(iii) *Śaktivikāśa:* By acquiring the power for expanding the forces of one's sense-organs. Success in this process depends on one's deep attention to the internal matters, at a stage when one's outer senses are unattached everywhere.[3]

(iv) *Vāhaccheda:* The term *Vāha* here stands for the *Prāṇa* and *Apāna* kinds of internal air. When one succeeds in winning over these two kinds of air, one can easily attain to the *madhya-vikāsa* stage of mind.[4]

(v) *Ādyantakoṭinibhālana:* A deep search in one's own mind as well as in the 12 other ends *(dvādaśānta)* also leads one's mind to the stage of *madhyavikāśa*. The term *ādikoṭi* stands for one's own mind and the term *antakoṭi* for the 12 ends. The word *nibhālana* means 'a deep search'.[5] The process in which a deep search in the mind and the 12 ends can be made, has been described in two different verses of the *Vijñānabhairava*. It is said here that when the attention of all the different senses is fixed firmly on one's own mind, this is called *Ādikoṭi-nibhālana*, and that when the attention of the senses and the mind is fixed

[1]sutra-17, and its commentary.
[2]sutra-18.
[3]commentary on sutra-18.
[4]*Ibid.*
[5]*Ibid.*

on the 12 different ends, one after another, this is called *antakoṭinibhālana*.[1]

It is further said that in addition to the five different processes mentioned above, there are also some more processes for attaining to the state of *madhyavikāśa*. The commentator adds that *Prāṇāyāma*, *Mudrāvandha* and such other Yogic methods also may help one in securing the above state of mind.[2] With the attainment of the state of *madhyavikāśa*, a devotee's mind is able to weed away all the senses of sorrow, and at that time, it is always filled with perfect bliss. With such a state of mind, the devotee naturally secures the capacity to fix his mind and senses at any particular point, quite undisturbed. At this stage, the devotee's purified mind enables him to secure undisturbed bliss, ultimately transforming him into the position of a living god. This view has been recorded in *sūtra* no. 19.

Kṣemarāja (the author of the book) finally tells us in the 20th *sūtra* that when the devotee succeeds in attaining to the above state of mind with full acquisition of undisturbed bliss and perfect attention, all the sacred *Mantras* used by him become fruitful; and none of his words is found to be wrong. At such a state, the devotee is endowed with the power of creation and destruction, and he masters full control over his senses, for which the teachers of the *Pratyabhijñā* school like to call him *Cakreśvara* (lit. one having full control over the entire body of senses), or *Maheśvara* (the great Lord). He is also called Śiva (lit. the benignant) for the reason that like Lord Śiva, he also is able to bring in all-round welfare to the people, as well as to his own self, and also due to the idea that the virtues found in him may come down only from Lord Śiva Himself.[3] Thus the scholars have offered their hearty regard to a pious wise man by recognising him as a human incarnation of Lord Śiva, the Almighty.

As regards the interpretation of the ideas of the *Pratyabhijñā* school, these are recorded in many other books written in later days, amongst which the *Mahārthamañjarī* and its commentary entitled *Parimala* deserve special mention. But as the subject-matter is the same everywhere I do not like to make any more additions.

[1]commentary on sūtra-18.
[2]*Ibid.*
[3]sūtra-20.

8

THE VĪRAŚAIVA SECT OF THE ŚAIVAS

One of the prominent sects of the Śaivas is known by the name Vīraśaiva. Some hints to the origination of this sect and a summary of its teachings are recorded in brief in the book entitled *Vīraśaivamatasamvardhinī* compiled by Mr. P.R. Karibasava Śāstrī, President of the Board of Publication of the sect. The original text is composed in Sanskrit, mainly in verse. The name of the original author is not mentioned anywhere Apparently the verses were collected from the aged teachers of the sect. At the very beginning of the book, the author expresses his devotion to one Nīlakaṇṭha, the best of the teachers who founded the sect in hoary antiquity.[1] Regarding the significance of the term Vīraśaiva, the author tells us that the first letter '*vi*' of the word represents *Vidyā* or learning, and the second letter '*ra*' stands for the root *ram* meaning 'to play', and thus the entire word represents a *Śaiva* (worshipper of Lord Śiva) who always feels pleasure in attainment of learning.[2]

Though the Vīraśaiva sect has its hoary antiquity, it appears to have flourished under the patronage of a politicin-cum-devotee named Basava in the 12th century AD. The details about this Basava as well as the hoary antiquity of the sect are recorded in a book entitled *Basavapurāṇa* published in 1905 at

[1]jīyācchrīnīlakaṇṭhākyaḥ śivācārya-śiromaṇiḥ
yo vīraśaiva-siddhāntaṃ sthāpayāmāsa bhūtale.
Vīraśaivamatasamvardhinī, verse-1.

[2]viśabdenocyate vidyā śivajīvaikya-vodhinī
tasyāṃ ramante ye śaivā vīraśaivāstu te matāḥ. *Ibid*, verse-3.

Poona. Basava was the son of a Brahmin named Madirāja, probably belonging to the *Ārādhya* sect. The *Basavapurāṇa* starts with the following story, which indicates the hoary antiquity of the sect. On a certain occasion Nārada, the celestial sage went to Lord Śiva and told him that though the world was filled with the devotees of other deities, the devotees of Lord Śiva were not found there. Though in past, Śaivism was preached by some able teachers such as Viśveśvarārādhya, Paṇḍitārādhya, Ekarāma and the like, not a single teacher of their kind could be found at that time. On hearing the above account from Nārada, Lord Śiva commanded his mount Nandin to be an incarnation on earth for firmly establishing and promoting the religion of the Vīraśaivas. This story clearly shows that Basava was not the originator of the sect.

The story of Basava runs as follows: When Vijjala (1157-1167 AD) was the reigning king at Kalyāna, Basava came to his court from his native place Bāgevāḍi. He secured a good job under the king's government, through the patronage of his maternal uncle Baladeva, the then minister of the king. As Basava was a highly talented person, he succeeded to the minister's post after Baladeva's death. Basava had a very beautiful sister whom the king took as his wife. Through the influence of his sister Basava became very favourite to the king. As he was in charge of the king's treasury, he used to spend huge quantities of money without the king's consent, for supporting and entertaining the numbers of Liṅgāyata mendicants called Jaṅgamas. After some time the king came to know this misuse of his treasury, and was ready to punish the minister. Basava fled from the capital and was pursued by the king's men. He, however collected a big army from amongst the Liṅgāyata sect and ably fought with the king's army. As Basava became victorious, the king had to re-instate him in his former position. After some time, the treacherous Basava managed to assassinate the king and assume full power of the state. It was through his patronage that the Liṅgāyatas otherwise called Vīraśaivas flourished in his kingdom, and their number increased day by day. Another book entitled *Vijjalarājacarita* by a Jain writer also contains the story of Basava almost in the same manner. The historical value of the story, therefore, cannot be refused.

Regarding the religious life of the Vīraśaivas, we find a clear

account, though in brief, in the *Vīraśaivamatasamvardhinī* mentioned above, a summary of which is given below. The *Vīraśaivas*, though neither strictly follow the principle of caste system, nor perform the Vedic rituals properly, they follow the main principle of Vedic Brahminism by accepting the ritual of investiture with the sacred-thread, and in doing so, they recognize the eighth year from the date of conception as the best time, upto 16th year as the next approvable time, and after the 16th year as the worst time.[1] This principle strictly falls in line with the injunctions of Manu for determining the age for investiture with the sacred-thread of a Brahmin boy. The only difference is that the Vīraśaivas do not accept the rules prescribed for a Kṣatriya or Vaiśya in this matter; because according to them, a devotee of Lord Śiva must be regarded a Brahmin.[2]

On the authority of a verse quoted in the original text of the above book, some scholars hold that in the Vīraśaiva sect of Śaivism caste system is not observed at all. The verse runs as follows:

> '*na tatra jātibhedo=sti na śucyaśucikalpanā*
> *mallingadhāraṇādeva madrūpā eva te śive!*
> *bhaktibhāvapavitrā hi sarva evādhikāriṇaḥ.*'
> quoted in the *Vīraśaivamatasamvardhinī*, p.41.

In this verse, much stress has been given on the devotion by saying that devotion can purify everybody and bring in worthiness for worshipping the Lord. But when we look into some other verses quoted in the same book from the authoritative work entitled *Śaṅkarasaṃhitā* (ch.86), we clearly know that caste-system, in fact was not totally disapproved by the Vīraśaiva sect. Let me quote the verses for bringing the fact to the notice of my readers:

> '*śivoktām jātimaryadām yo=tītya bhuvi varttate*
> *sa pāṣaṇḍa iti jñeyaḥ sarvakarmavahiṣkṛtaḥ.*
> *varṇāśrama-sadācārāḥ śivena kathitāḥ purā*
> *etāmullaṅghya varttante śivasyājñāpalāpinaḥ.*

[1]garbhāṣṭame kṛtā dīkṣā mukhyā sā ṣoḍaṣāvadhi
gauṇī tadūrdhamathavā vīraśaivānvavāyinām. *Ibid*, verse-5.

[2]mukhe mantro hṛdi dhyānaṃ mastake liṅgadhāraṇam
śikhā-rudrākṣa-bhasmāni, iti brāhmaṇalakṣaṇam. *Ibid*, p. 49.

bhinatti vedamaryādāṃ svajātyāśramagocarām
āśrayatyanyadharmāṃśca yaḥ sa pāṣaṇḍa ucyate.
ye śrutyāgama-maryādām svajātyāśramagocarām
tyajanti teṣāṃ paṃktau yo bhuṅkte pāpiṣṭha eva saḥ.'

quoted in page 42.

(The man who disregards the principle of caste-system prescribed by Lord Śiva Himself, should be discarded as a *pāṣaṇḍa* (atheist), and such a man must be deprived of all rights for performance of religious rites. The four *Varṇas*, (castes) and the conducts recognized for them were prescribed by Lord Śiva Himself in long past, and as such, one disregarding these laws should be held to have disobeyed the order of the Lord. The man who disobeys the rules prescribed in the Vedic texts for his own caste, and observes the rules of some other castes, should be branded as a *pāṣaṇḍa*. The man disobeying the injunctions of the Vedic texts prescribed for his own caste, should be held as a sinner, and no virtuous man should take his meal sitting in the company of such a man).

From another verse of the book we learn that a devotee of Lord Śiva, if born in the family of a pious devotee, was held above the status of a Śūdra, in whatever caste he might be born. This indicates that such a man might be regarded either a Brahmin, or a Kṣatriya, or at least a Vaiśya. The verse runs as follows:

'*vaṃśāvaliprajātānāṃ liṅgadhāraṇaśālinām*
jñānināṃ śivabhaktānāṃ śūdratva naivaṃ vidyate.'

Vīraśaivamatasamvardhinī, p. 36.

Another important point noticeable in the same book is that one belonging to the Vīraśaiva sect has been instructed to marry from within his sect.[1] It is further said that a man belonging to the sect should neither have any sexual intercourse with a woman outside his sect, nor take meal with such a woman or man.[2] It is important to note here in this connection that the Vīraśaivas, in fact, follow the principle of the *Varṇāśrama Dharma* with slight modifications. They say that the law of the *Varṅāśrama* religion has its two branches, one recorded in the

[1]svamārgācāravarttibhyaḥ sajātibhyaḥ śivavratī
dadyāttebhyaḥ svamādadyāt kanyāṃ kulasamudbhavām. *Ibid*, p. 40.
[2]*Ibid*, p. 54.

Vedic lore and the other in the *Śivāgamas*, of which the Vīra-śaivas adhere to the latter.[1] The difference between the law of the Vedic *Varnāśrama* and that followed by the Vīraśaiva sect is that, the former as a general rule do not admit the children of the non-Brahmins in their Vedic schools, whereas the Vīraśaivas admit even such people, provided, the latter are the known devotees of Lord Śiva. This fact has been indicated in the verse '*mukhe mantro hṛdi dhyānam . . .*' etc. quoted above on p. 153 in footnote no. 2. Another difference is that unlike the followers of the Vedic texts, the Vīraśaivas bury their dead bodies under the earth. In support of their said practice, the teachers of the Vīraśaivas tell us that a devotee of Lord Śiva must be regarded as a monk *(dhyānayogin)* for whom burial of the dead body is prescribed even in the Vedic scriptures.[2]

Though some stray cases of widow marriage are found amongst the Vīraśaivas, their sacred books never appreciate such an act. It is clearly mentioned in their sacred books that a woman belonging to the Vīraśaiva sect should regard her husband as an incarnation of Lord Sadāśiva, and that when her husband dies during her lifetime, she should engage herself in the sacred duty of worshipping the Lord.[3] A widow of the Vīraśaiva sect should never try to marry again; instead she should perform the *Brahmacarya* vow very strictly. For the purpose, she should lie on the ground, take a single meal at night only, and have her daily bath in the proper way. She should refrain from dressing her hair, chewing betel-nut, using golden or any other kind of valuable ornament, eating any nutritious or rather stimulating food such as ghee etc., and decorating her body with flowers and the like. She must refrain from anointing her body with sandalpaste, oil and the like, and even from speaking with males unrelated to her.[4] As regards the avoidance of nutritious or stimulating food and the

[1] *Vīraśaivamatasamvardhinī*, verse-5, p. 37.

[2] *Ibid*, p. 49.

[3] vīraśaivāgamasthāyāḥ svabharttaiva sadāsīvaḥ
mṛte bharttari sā sādhvī śivacintāparāyaṇā. *Ibid*, p. 55.

[4] bhūśayyā naktabhojanā hyekāhārā jitendriyā
nityasnānā channakeśī tāmbūlaṃ svarṇabhūṣaṇam.
ghṛtādi-valyabhojyañca puṣpaṃ gandhānulepanam
puruṣālāpanaṃ tailaṃ varjjayed vratavāsinī. *Ibid*, pp. 55-56.

company of males, these were desired for suppressing the sexual urge in the mind of the widow.

One of the special characteristics of the Vīraśaivas is that they besmear their body with marks of ashes resembling the *Śivaliṅgas*. The particular limbs on which such marks must be made are head, throat, armpit, belly, chest, and the palms.[1] They always hold a *Sivaliṅga* and worship it daily, placing it on their left palm.[2] The Vīraśaivas must follow the five particular principles prescribed for them *i.e. liṅgācāra* (holding the symbolic marks of Lord Śiva on their body), *sadācāra* (the good conduct prescribed for them), *bhṛtyācāra* (service to the Lord), *śivācāra* (daily worship of Śiva), and *gaṇācāra* (religious performances in a body at sacred places).[3]

Like the aforesaid five different principles *(ācāras)*, the Vīraśaivas have eight different kinds of conduct to be observed by them, which, if duly observed, can secure for them the right to perform the Vedic rituals. It is clearly mentioned in the religious books of the Vīraśaivas that, proper performance of the Vedic rites enables one to secure true wisdom, which is the principal way leading to the attainment of the state of a real devotee.[4] Though wisdom or learning is the principal cause for attaining salvation, this must be accompanied by the rituals. As a bird requires both his wings for flying in the sky, similarly, a devotee requires both wisdom and rituals for acquiring salvation.[5]

Another important book entitled *Vīraśaivasadācārasaṃgraha* compiled by Pandit Mallikārjuna Śāstrī, the head of the Manur Monastery, and published from Śolāpur, supplies some more information regarding the way of life of the Vīraśaivas. Having quoted a verse from the *Śivāgama*, the author tells us that all the different rites starting from *Garbhādhāna* and ending with *Cūḍākaraṇa*, which are prescribed in the Vedic lore, should be duly performed by the Vīraśaivas before the performance of their *Dīkṣā* rite, and these must be done in accordance with the Śāstric injunctions.[6]

[1] *Vīraśaivamatasamvardhinī*, verse-5, p. 28.
[2] *Ibid*, p. 29.
[3] *loc-cit*.
[4] *Ibid*, p. 30.
[5] *loc-cit*.
[6] *Vīraśaivasadācārasaṃgraha*, verse-1.

As the rite of *Upanayana* (investiture with the sacred-thread), according to the Vedic lore, gives a new life and unchallengeable sacredness to a Brahmin boy, similarly, the rite of *Dīkṣā*, as the Vīraśaivas think, opens the way for attaining to the sacred state of Śiva, by freeing the person from three different worldly bondages. Such a man, according to the Vīraśaivas can no longer be regarded as a *Paśu* or lay man.[1] Regarding the literal meaning of the term *Dīkṣā*, the Vīraśaivas hold that, it is so called because of its capacity to enlighten one with the wisdom of Śaiva philosophy, and also to cut off the strings of worldly bondages.[2] This rite of *Dīkṣā* (initiation) is divided in three different varieties *viz. Vedhā*, *Kriyā*, and *Mantra*, in accordance with the process of its performance. The first kind of *Dīkṣā* mentioned above is that in which a disciple, simply by a touch of his Guru's palm on his head, transforms into a new man, and the essence of the Śaiva system of philosophy automatically appears in his mind. The second kind, known as *Kriyādīkṣā* should be performed with all the prescribed ritual. As regards the third kind, it simply requires some verbal instructions by the teacher himself. As in this last process, the teacher gives the sacred incantation *(Mantra)* formed with five letters only, it is called *Mantradīkṣā*.[3]

As regards the detailed process of *Kriyādīkṣā*, it is also recorded in the *Vīraśaivasadācārasaṃgraha*. For the purpose of initiating a disciple in this process, the teacher should first select a holy time in a solar and lunar day in a holy month. At this selected time some devotees of Lord Śiva should be invited at the place of initiation. Some holy ashes and betel-nuts should be offered to the invitees for securing their good will. Then the disciple to be initiated should be brought to the fixed place in accordance with the prescribed rules. Before arriving at this place, the disciple should have a holy dip in the water, be clad in white robe, and have his teeth and mouth cleansed and washed. Then the teacher should ask the disciple to be seated on a *Maṇḍala* (a fixed place variegated with white powder etc.) facing the east. The teacher himself also should sit by his

1 *Vīraśaivasadācārasaṃgraha*, verse-3.
2 *Ibid*, verse-4.
3 *Ibid*, verses 9-11.

disciple facing the north. He should make his disciple pronounce the sacred names of Lord Śiva and also to meditate upon the Lord. A piece of cloth coloured with sacred ashes should be placed before the disciple, and the latter should be sprinkled with holy water drawn from the five sacred pitchers placed in his front. The teacher himself, in accompaniment with some other priests, should sprinkle water on the body of the disciple, three times with pronunciation of the sacred incantations. After this, the teacher should perform some other rites and formalities, and then mutter the sacred incantation consisting of the five letters at the right ear of the disciple. The incantation should be muttered in such a low voice that any third person may not be able to hear it.[1]

At the time of initiation, a holy-thread should be placed on the shoulders of the disciple in the same process as found at the Vedic rite of *Upanayana*. It is clearly said that as a result of holding this sacred-thread, the devotee of Lord Śiva belonging to the Vīraśaiva sect becomes free from all sins and misfortunes.[2] One very important information which we get from the above book is that a spiritual teacher of the Vīraśaiva sect must be a Brahmin belonging to any one of the five famous *Gotras* (families).[3] As a Brahmin belonging to the Vedic faith is bound to perform five different kinds of sacred duties known as *Pañca Mahāyajñas* every day, similarly, a spiritual teacher of the Vīraśaivas also is bound to perform five different types of daily duties viz. *Japa* (muttering of the sacred incantation), *Tapas* (austerities), *Arcana* (worship), *Dhyāna* (meditation), and *Jñāna* (reading or hearing the sacred philosophical teachings).[4]

It has already been said above that during the rite of initiation *(Dīkṣā)* five pitchers filled with water are placed in front of the disciple to be initiated. Some of the modern scholars interpret its significance by saying that the pitcher placed at the middle point belongs to the teacher who is supposed to represent an old *Ācārya* named Viśvārādhya, and the remaining pitchers placed at the four cardinal points represent four other old teachers named Rebaṇasiddha, Marulasidhha, Ekarāma, and

[1] *Vīraśaivasadācārasaṃgraha*, verses 25-30.
[2] *Ibid*, verse-36.
[3] *Ibid*, verse-41.
[4] *Ibid*, verse-44.

Paṇḍitārādhya, who are believed to have sprung from the five different forms of Lord Śiva.[1] This interpretation appears to be a later creation. The placing of the five pitchers filled with holy water in front of the disciple to be initiated reminds us the Vedic ritual of *Upanayana* at which nine pitchers filled with holy water are placed before the boy to be initiated. The spiritual guide of the Vīraśaivas sprinkles his disciple with the sacred water in the same process as the Vedic teacher sprinkles the boy to be initiated. The nine pitchers in the Vedic ritual represent the nine *Grahas* (presiding deities of the nine different planets). The idea of the five pitchers' representing the five ancient *Ācāryas* of the Vīraśaivas appears to be an imitation of the Vedic idea mentioned above. Sir R.G. Bhandarkar tells us that for some time there had been a good deal of ill feelings between the *Ārādhyas* and the ordinary Liṅgāyats (Vīraśaivas) apparently for the reason that the former retained some Brahminical rites such as repeating the holy *Gāyatrīmantra* and wearing the sacred-thread, which the latter disliked.[2] If this remark of Sir Bhandarkar is correct, then this might be a temporary ill-feeling: because all the religious texts of the Vīraśaivas are in a tune in support of such retention of Vedic rites, as well as in censuring those who dissuade from them. Some textual authorities in this connection have already been discussed above.

While discussing the origination of the universe, the teachers of the Vīraśaiva sect tell us that due to the agitation of its innate power *(Śakti)*, Sthala, apparently a name of Śiva becomes divided into two *viz.* Liṅgasthala and Aṅgasthala, of which the former is identical with Śiva himself, and the latter with the individual soul. The former is to be worshipped by the latter (the worshipper or adorer).[3] This division reminds us the two divisions of the universal Soul namely *Paramātman* and *Jīvātman*, mentioned in the Vedic texts. The Liṅgasthala mentioned above is divided into three kinds *viz.* Bhāvaliṅga, Prāṇaliṅga, and Iṣṭaliṅga. The first is identical with the simple *Sat* (existence) and is not conditioned by space or time. It has no

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 133.
[2] *Ibid*, p. 134.
[3] *loc. cit.*

parts, and can be realised by faith. It is regarded as higher than the highest. The second (Prāṇaliṅga) can be known by one's mind, and it may be imagined with or without parts. The third has distinct parts in it, and can be perceived by one's eye. The The Prāṇaliṅga is identical with the intelligence (Cit) of the Supreme Soul, and the Iṣṭaliṅga with Joy *(Ānanda)*. The Bhāvaliṅga is the highest principle, the Prāṇaliṅga a minute form, and the Iṣṭaliṅga the gross form. These three different forms of Liṅga represent the soul, the life, and the gross form respectively, and they are characterised by use *(Prayoga)*, formulaes *(Mantras)*, and action *(Kriyā)*. They form the *Kalā*, *Nāda*, and *Vindu* respectively. Each of the three different types of Liṅgas mentioned above is again divided into two *i.e.* the first into Mahāliṅga and Prasādaliṅga, the second into Caraliṅga and Śivaliṅga, and the third into Guruliṅga and Ācāraliṅga. When each of these six types of Liṅgas is charged with its Śakti, it starts different types of creation, each in its limited way.[1]

The Vīraśaivas are also called the Liṅgāyatas, of whom the Liṅgi-Brāhmaṇas form the highest class. Other castes or classes, though bearers of the Liṅga marks, simply follow the Liṅgi-Brāhmaṇas in respect of religious practices. The Liṅgi-Brāhmaṇas are divided into two main classes *viz.* the Ācāryas and the Pañcamas. According to the tradition current amongst the Vīraśaivas, their Ācāryas were originally five in number, who sprang from the five different faces (Sadyojāta etc.) of Lord Śiva. These five Ācāryas are believed to be predecessors of all the priestly classes of the present time. They had their five different *Gotras viz.* Vīra, Nandin, Vṛṣabha, Bhṛṅgin, and Skanda. Regarding the origination of the Pañcama class, the tradition says that they sprang from five different faces of one Gaṇeśvara, who in his turn originated from the Īśāna face of Lord Śiva. It cannot be said with certainty as to whether this Gaṇeśvara is identical with Gaṇeśa, a son of Śiva or not. The imagination of five faces of this Gaṇeśvara is interesting no doubt. Some hold him as the leader of a group *(gaṇasya īśvara)*. But regarding his five different faces no scientific interpretation is given by anybody. The earliest five teachers of the Pañcamas are known by the names Makhāri, Kālāri, Purāri, Smarāri, and

[1] *Ibid*, p. 135.

Vedāri, which are identical with different names of Śiva himself. Of these five names, Purāri and Smarāri are very popular in the Purāṇa-literature, and are held by all different sects of the Hindus as two different names of Lord Śiva, the former given to him for killing the demon Tripura, or destroying the three different cities of the demon, and the latter for burning Smara (the Cupid god) by the fire arising from the third eye of the Lord. The name Kālāri also may be accepted by all the Hindus, because of their conception of Lord Śiva as a remover of untimely death and destruction *(Kālasya ariḥ)*. But the two other names Makhāri and Vedāri appear to be of a peculiar type, of which the former literally means 'the enemy of the rituals' and the latter 'the enemy of the *Vedas*'. As regards the name Makhāri, it might have been originated from the idea of the *Dakṣayajñavināśa* (destruction of the sacrificial rite of Dakṣa) at which Lord Śiva appeared as the destroyer of a particular sacrificial rite. As regards the philosophical idea on which the story of *Dakṣayajñavināśa* was framed, it has already been discussed in a foregoing chapter. The last name Vedāri might be formed on the concepton of the basis of his first name Makhāri. Probably the names Makhāri and Vedāri were given to the Lord by a group of the Vīraśaivas who desired to separate them from the Vedic *Āryas* and the ritualists.

From the Pañcamas arose a new class called Upapañcamas. Everybody belonging to the Pañcama class has to connect himself with any one of the five earliest teachers. Like the Vedic Brahmins the Pañcama class of the Vīraṣaiva Brahmins also have their Gotra, Prabara, and Śākhā, which indicate their origination from the Vedic Brahmins. According to some scholars, the Pañcamas simply imitated the Vedic Brahmins in this respect.[1]

The Liṅgāyatas (Vīraśaivas) are now divided into four classes *viz.* (i) Jañgamas or priests, (ii) Śīlavants or pious, (iii) Banjigs or traders, and (iv) Pañcamaśālins. The members of the Ācārya class are popularly called Jaṅgamas, of whom a subsection is called *Viraktas* (lit. passionless) who devote themselves to more hardships, celibacy and austerities, and maintain a convent

[1] *Ibid*, pp. 137-138.

(Maṭha) and are adored by all people. The Liṅgāyatas abstain from meat and drink.[1] The four classes of the Liṅgāyatas mentioned above naturally remind one of the four castes of the *Varṇāśramadharma*, and the *Viraktas* which is a section of the Pañcama class may rightly point to the asceticism of the Vedic Brahmins.

[1] *Ibid*, p. 138.

10

THE PĀŚUPATA SYSTEM OF ŚIVA WORSHIP

It is known to all that one of the famous names of Lord Śiva is Paśupati. Unfortunately, most of the authorities of recent past failed to understand the real significance of this term. Sir R.G. Bhandarkar,[1] and others have given the meaning of this term as 'Lord of beasts' and have explained that the Lord was originally a god of the cowherds. In this connection, how Sir R.G. Bhandarkar has misinterpreted a verse of the *Ṛgveda* has already been discussed in the second chapter of this book. The real significance of the term is found in different ancient books on different occasions. Amongst the Sanskrit lexicons, Yāska's *Nirukta* is the earliest, and is regarded in Hindu India as the most reliable authority. Yāska, on different occasions has given different interpretations of the term, none of which goes in favour of the modern Indologists who describe the Lord as 'Lord of beasts' and connect him with the cowherds. In the third chapter *(kāṇḍa)* of his *Nirukta* Yāska tells us that the term *Paśu* was created from the verb *Paśyati* (lit. he who sees)[2] and as such, it could rightly stand for 'the seers of the Vedic wisdom'. In the eleventh chapter of the same book Yāska has quoted a verse from the Vedic text in which the entire intelligentia or rather educated living beings have been

[1] *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 104.
[2] paśuḥ paśyateriti rūpopamā. *Nirukta*, iii, 16.

termed as *Paśu.*[1] Again in the same chapter Yāska has quoted another Vedic text in which the Fire god has been termed as *Paśu,*[2] apparently for the reason that fire helps the people with its light to see different objects.

In the *Śatapatha Brāhmaṇa* we see Fire-god to be described as *Paśu* along with some indication that the god is so called because of helping the people with his light.[3] In the same book, it is further said that the name Paśupati was given to the Lord because of his being the presiding deity of the herbs *(oṣadhi)* which protects the lives of living beings.[4] Not only in the *Vedas*, but in the *Purāṇas* and other books of later date, the meaning of the name Paśupati of the Lord is given in the above way. In a Purānic verse originally quoted in the *Cintāmaṇi*, and later in the lexicon *Viśvakoṣa* it is clearly said that the term *paśu* stands for all the animate objects starting from Brahman the Lord of creation, down to the herbs, and that Lord Mahādeva (Śiva) being the protector of all these *paśus*, has been named Paśupati in the Vedic texts.[5] According to the *Varāhapurāna* Lord Śiva is called Paśupati for the reason that he resides inside the body of all the living beings *(paśus)* as their protector *(pati)*. In the same verse we are further told that not only for the above reason, but the name Paśupati was given to the Lord for the additional reason that he had all along been the protector of all the different kinds of learning from the date of their very creation.[6] The above information of the *Varāhapurāṇa* indicates that the Lord is identical with the Jīvātman (the soul in a living being). According to the *Nakulīśa Pāsupata* school also, the

[1]devīm vācamajanayanta devāstāṃ viśvarūpāḥ paśavo vadanti.
Ibid, vi. 29.

[2]agniḥ paśurāsīt. tamālabhanta. tenāyajanta. iti ca brāhmaṇam.
Ibid, xi. 41. (xii. 41 7).

[3]ta ete sarve paşavo yadagniḥ. tasmādagnau paśavo ramante.
Śatapathabrāhmaṇa, 6. 1. 4. 12.

[4]*Ibid*, 6. 1. 3. 12.

[5]brahmādyāḥ sthāvarāntāśca paśavaḥ parikīrttitāḥ.
teşām patirmahādevaḥ smṛtaḥ paśupatiḥ śrutau.
Quoted in the *Viśvakoṣa*.

[6]ahanca sarvavidyānāṃ patirādyaḥ sanātanaḥ.
ahaṃ vai patibhāvena paşumadhye vyavasthitaḥ.
ataḥ paśupatirnāma taṃ loke khyātimeşyati. *Varāhapurāṇa*, quoted in the *Viśvakoṣa*.

term *paśu* stands for the Jīvātman and Lord Śiva being the protector of the said Jīvātman is called Paśupati.[1] In the *Āgama-śāstras* also, the name Paśupati is found to be explained as the protector of living beings. As regards the hoary antiquity of the Pāśupata system, this has already been discussed in a previous chapter.

The Pāśupata system of Śiva-worship, which is prevalent now-a-days all over India, appears to have originated from Nakulīśa who according to the *Liṅga* and *Vāyu Purāṇas* was a contemporary of Lord Vāsudeva, a prominent figure in the great Bhārata War. Both the *Purāṇas* tell us that Lord Paśupati, assuming the form of a mendicant *(Brahmacārin)* had been walking hither and thither for taking an opportunity to serve the people and lead them to the proper way. Suddenly he found the dead body of a man, abandoned in a grave-yard *(śmaśāna)*. The Lord, without the least hesitation entered into the dead body in the form of a soul, giving a new life to him. The place at which the Lord made the said dead body alive, was given the name Kāyāvataraṇa or Kāyārohaṇa at a later date for commemorating the event.[2] This incarnation of Lord Paśupati was known by the name Nakulīśa. As time passed on, this Nakulīśa got four sons (disciples) each of whom was well-versed in the Vedic lore and of a high moral standard. The names of the four sons (or disciples) of Nakuliśa, according to the *Liṅgapurāṇa* are Kuśika, Garga, Mitra, and Kauruyya. The *Vāyupurāṇa* calls them by the names Kuśika, Gārgya, Mitraka, and Ruṣṭa. All of them were devout worshippers of Lord Paśupati and they used to besmear their body with sacred ashes. Each of them used to worship a Śivaliṅga everyday.[3] After serving Lord Paśupati and preaching his doctrine for a long time, the aforesaid four sons (or disciples) of Nakuliśa left this world, leaving the sacred duty of preaching the Pāśupata doctrine to their sons and disciples.

The Process of the Pāśupata system of Worship

The description of the process of the *Pāśupata Yoga* as recor-

[1]See the chapter on the *Nakulīśa-Pāśupatadarśana* in the *Sarvadarśana-saṃgraha* of Mādhavācāryya.

[2]*Vāyupurāṇa*, 23. 219-222.

[3]*Liṅgapurāṇa*, Book 1, ch. 25.

ded in the *Vāyupurāṇa* testifies to the fact that it is connected with the Vedic rituals and has its developments in the same way as found in other rituals of the Hindus. The *Pāśupata Yoga* has been described in the 11th chapter of the *Vāyupurāṇa* in the following way: First, a devotee should make attempts for purification of the inner and outer parts of his body as well as of his mind. For purification of the outer limbs of his body, a devotee should first take a bath, which is divided into three different kinds *i.e.* (i) a dip into water *(Vāruṇa)*, (ii) besmearing the body with holy ashes *(Āgneya)*, and (iii) muttering of the purificatory incantations *(Mantra)*. Though any one of the above three kinds of bath may purify one's body, it is desirable that a devotee should have all the three different kinds one after another, as that all his outer limbs may be purified beyond doubt. The above three kinds of bath are able to purify the body of a person, whose desires are not polluted by evil thoughts. When a man, though not indulged in sinful activities, thinks of some evil deeds, he is called *Bhāvaduṣṭa* (lit. one committing sin by thought). Such a person cannot have his body purified even if he takes hundreds of baths in the ponds, tanks, lakes, rivers, and seas, until he gives up the evil thoughts from his mind. The detailed process of taking a purificatory bath in each of the above three kinds are also given in the 25th chapter of the *Vāyupurāṇa*.

After purifying the outer parts of his body by all the three different kinds of bath mentioned above, a devotee should duly perform the *Ācamana* (sipping of water with the muttering of sacred incantations) for purification of the inner parts of his body. This he should do, after being seated in a comfortable prescribed process called *Āsana*. After performing the *Ācamana*, he should make a second attempt for purifying all the pros and cons of the internal parts of his body. For the purpose, he is to perform the process called *Prāṇāyāma* with repeated muttering of the syllable 'Om'. The term *Prāṇāyāma* means 'controlling the air'. It has three different parts *i.e. Pūraka* (filling the internal part of the body with air), *Kumbhaka* (keeping the air inside the body for some time) and *Reçaka* (drawing the air outside). Details about these are given in different books. After the proper performance of *Prāṇāyāma* the devotee should offer oblations to the presiding deities of the sun and the moon.

When this is done, he should be seated firmly in any of the processes *(Āsanas)* called *Svastika*, *Padma*, *Arddha*, *Samajānu*, *Ekajānu*, *Uttāna*, and *Susthita* for proper performance of the remaining portions of the *Pāśupata Yoga*. He may be seated in some other processes also, if he finds them convenient for performance of his meditation and worship. At different intervals of his performance of the *Yoga*, the devotee should draw pure air inside his lungs resulting into the swelling of his chest. This, he should do over and over again, so that no unholy thing may take place inside his lungs. The eyes of the devotee, during his meditation and worship must always be fixed at the tip of his nose and nowhere else. Seated in the above process, a devotee should meditate in such a way that the *tamoguṇa* of his mind may first be suppressed by the *rajoguṇa*, and then the latter also by the *sattvaguṇa*. Thus, bringing himself in the realm of the unmixed *sattvaguṇa*, the devotee should be engaged in the proper performance of the *Pāśupata Yoga*.[1]

A devotee, then should exercise the practice of *Pratyāhāra* by controlling his sense-organs, the objects of senses, as well as the five different types of internal air *i.e. Prāṇa*, *Apāna*, *Vyāna*, *Udāna*, and *Samāna*. He is to start this *Pratyāhāra Yoga* even at the stage of his practising *Prāṇāyāma*. As a tortoise contracts his organs and hides them inside his own body, similarly, a man practising the *Pāśupata Yoga* should disassociate his mind from the objects of senses, and fix it with his soul.[2]

A devotee has also been instructed not to meditate at any forbidden place, which may bring in some serious disease or any other kind of misfortune. Some types of such forbidden places are also mentioned by name *i.e.* (i) near a fire, (ii) inside a forest, (iii) surrounded by a heap of dry leaves, (iv) at a place filled with *Kṛmis* and insects, (v) at a funeral or burial place, (vi) at an old pasture ground, (vii) at the crossing of four different ways, (viii) at a place disturbed by noise or causing fear, (ix) at a tombstone, (x) on a heap of white ants, or (xi) near a river or well. A devotee is further instructed not to meditate at the moment of his hot temper or keen hunger, or even with a perturbed or dissatisfied mind. One violating the

[1] *Vāyupurāṇa*, 11. 13-14, 16-77.
[2] *Ibid*, 11. 18-20.

above instructions may fall a victim to dullness or insanity *(jaḍatva)*, deafness, blindness, dumbness *(mūkatva)*, loss of memory, and such other evils.[1]

When a devotee falls victim to any of the diseases due to his carelessness either in selecting a place for meditation, or in holding his mind properly ready, he may be cured by medical treatments, details of which are given in this very chapter. In the following chapter, the *Vāyupurāṇa* gives us the details of the mental and physical properties, which a devotee, successful in his meditation may acquire. At the end of the eleventh chapter the *Vāyupurāṇa* tells us that the first symptoms of success which a devotee experiences are as follows: (i) securing the *Sattvaguṇa* or undisturbed state of mind, (ii) good health, (iii) absence of greed, (iv) fairness in complexion. (v) sweetness of speech, (vi) gravity of the body and mind, (vii) a good smell on his body, and (viii) lessening in the quantity of stool and urine.[2] In the last verse of the chapter we are told that just before his proper success in meditation, a devotee perceives his own body and earth as blazing, which is indicative of his imminent success.[3]

The 12th chapter of the *Vāyupurāṇa* is named *Yogapasarga*, in which different results of the proper performance of *Yoga* have been described. A successful performer of the *Yoga* practice is able to hear any audible word, even if it is pronounced at a distance of 100 *Yojanas* (800 miles) or more. He is able to know everything including the rules prescribed in the sacred books, and this he can do even without any study or advice. In spite of his aforesaid supernatural power, a *Yogin* (successful performer of the *Pāśupata Yoga*) acts like an insane person. Such a *Yogin*, due to his supernatural power, always sees different Yakṣas, Rākṣasas, Gandharvas, gods and goddesses, and the supermen before him, whom the ordinary people cannot see. When the *Yogin* starts speaking with the said invisible figures, the lay men, because of their ignorance, hold him to be insane. But with his above experiences, a *Yogin* himself understands the fact that these are the results of his successful performance of the *Pāśupata Yoga*.[4]

[1] *Vāyupurāṇa*, 11. 33-37.
[2] *Ibid*, 11. 63.
[3] *Ibid*, 11. 64.
[4] *Ibid*, 12. 8-10.

The 13th chapter is named *Yogaiśvarya*, in which all the eight different kinds of super-power *i.e. Animan, Laghiman, Mahiman, Prāpti, Prākāmya, Īśitva, Vaśitva,* and *Kāmāvasāyitva* have been described with details. Each of these *Aiśvaryas* (super-natural powers) are again divided into several kinds.[1] Those who are interested, may know them from the texts of the *Vāyupurāṇa* and such other books.

[1]*Vāyupurāṇa*, 13. 3-4.

BIBLIOGRAPHY

Abhinavagupta, *Parātriṃśikā*, ed. Mukundaram Shastri. Srinagar, 1918.

——, *Tantrāloka*, in 12 volumes. vols. 1-5 ed. Mukundaram Shastri, vols. 6-12 ed. Madhusudan Kaul Shastri. Srinagar, 1918-1938.

Amarasiṃha, *Amarakoṣa* (a lexicon).

Banerjea, J. N., *Development of Hindu Iconography*, Calcutta, 1956.

Basugupta, *Spandasūtras*.

Bhandarakar, R. G., *Vaiṣṇavism, Śaivism and Minor Religious Systems*, Varanasi, 1965.

Bharadvaja, *Udyota* (a gloss on Vātsyāyana's Nyāyabhāṣya).

Bhāskara, *Śivasūtravārttika*, Srinagar.

Nāgeśa Bhaṭṭa, *Udyota* (a gloss on the *Mahābhāṣya* of Patañjali; ed. Bahuvallabha Shastri), Calcatta, 1901.

Bāṇa Bhaṭṭa, *Kādambari* (ed. M. M. Haridas Siddhantavagish), Calcutta, Śaka 1857.

——, *Harṣacarita*, Madras, 1962.

Dandin, *Daśakumāracarita*.

Durgasiṃha, His commentary on the *Kalāpa Vyākaraṇa*.

Fergusson, James, *History of Indian and Eastern Architecture*, Vol. I-II, New Delhi, 1972.

Gautama, *Nyāyasūtras*.

Griffith, R. T. H., *Hymns of the Ṛgveda*. Varanasi, 1963.

Hemādri, *Lakṣaṇakāṇḍa*.

Hultzsch, *South Indian Inscriptions*, Varanasi, 1972.

Kālidāsa, *Abhijñāna-Śākuntala*, ed. S. Roy, Calcutta, 1908.

——, *Kumārasaṃbhava*

——, *Meghadūta*.

——, *Raghuvaṃśa*.

Kālidāsa, *Vikramorvaśīyaṃ*.
Kalhana, *Rājataraṅgiṇī*; Pandit Pustakalaya, Kashi, 1960.
Kallaṭa, *Spandakārikā*.
Kaṇāda, *Vaiśeṣikasūtras*, Kashi, 1923.
Kātyāyana, *Vārttikas* (on Pāṇinisūtras), Bombay, 1938.
Kṣemarāja, *Pratyabhijñāhṛdaya*, ed. J. C. Chatterji, Srinagar, 1911.
——, *Śivasūtravimarśinī*, ed. J. C. Chatterji, Srinagar, 1911.
Mādhavācharya, *Sarvadarśanasaṃgraha*.
Maheśvarānanda, *Mahārthamañjarī*, ed. Mukundaram Shastri, Srinagar, 1918.
Majumdar, R. C. *(et. al.)*, *Age of Imperial Kanauj*, Bombay, 1955.
Mataṅga (Muni), *Mataṅgaśāstra*.
Mitra, Sisir, *Early Rulers of Khājurāho*, Calcutta, 1958.
Miśra, Mitra, *Vīramitrodaya*.
Pāṇini, His Sūtras on grammar, 1938.
Patañjali, *Vyākaraṇa-Mahābhāṣya* (on Pāṇinisūtras).
Regmi, D. R., *Ancient and Medieval Nepal*.
Sachau, E. C., *Alberuni's India*, Delhi, 1964.
Śaṅkara, *Śāṅkarasaṃhitā*.
Śaṅkara (Acharya), *Śārīrakabhāṣya*.
——, His commentary on the S. U.
Śaunaka, *Bṛhaddevatā*, Calcutta.
Sāyaṇa, His commentary on the *Ṛgveda*.
Sharma, Brijnarain, *Social Life in Northern India*, Delhi, 1966.
Shāstrī, Karibasava P.R., *Vīraśaivamatasamvardhinī*, Sholapur, Śaka, 1828.
Shāstrī, Mallikārjuna, *Vīraśaivasadācārasaṃgraha*, Sholapur, 1905.
Shastri, Vasudeva, K., ed., *Viśvakarma Vāstuśāstra*, Tanjore, 1958.
Śivadatta (Upadhyaya), *Vijñānabhairava*, ed. Mukundaram Shāstrī, Srinagar, 1918.
Śivopādhyāya, Udyota (a gloss on the *Vijñānabhairava*).
Somānanda, *Śivadṛṣṭi*.
Utpalacharya, *Spandapradīpikā*, ed. Vāman Shāstrī, Srinagar, 1898.
Vālmīki, *Rāmāyaṇa*.
Vasava, *Vasavapurāṇa*.

Vidyālaṇkāra, Ramatosana, *Prāṇatoṣaṇītantra*, Calcutta, 1335.
Viśākhadatta, *Mudrārākṣasa*, ed. M. R. Kale, Delhi, 1965.
Vyāsa, *Brahmasūtras*.
——, *Mahābhārata*.
Watters, Thomas, *Yuan Chwang's Travels in India*, 2 Vols., New Delhi, 1971.
Weber, A., *History of Indian Literature*.
Winternitz, M., *History of Indian Literature*, 2 Vols., New Delhi, 1972.
Yāska, *Nirukta*.
Vedas, *Aitareya Āraṇyaka*, *Aitareya Bhāhmaṇa*, *Atharvavedasaṃhitā*, *Maitrāyanisaṃhitā*, *Ṛgvedasaṃhitā*, *Ṣaḍviṃśa Brāhmaṇa*, *Sāmavedasaṃhitā*, *Śatapatha Brāhmaṇa*, *Taittirīya āraṇyaka*, *Taittirīyasaṃhitā*, *Vājasaneyisaṃhitā*.
Upaniṣads, *Chāndogya*, *Maitrāyaṇī*, *Śvetāśvatara*.
Gṛhyasūtras, *Āśvalāyana*, *Hiraṇyakeśi*, *Pāraskara*.
Purānas, *Bhāgavata*, *Brahmāṇda*, *Brahmavaivartta*, *Garuḍa*, *Kālikā*, *Liṅga*, *Mārkaṇḍeya*, *Padma*, *Periyapurāṇa* (Tamil), *Śiva*, *Skanda*, *Varāha*, *Vāyu*, *Viṣṇudharmottara*, *Viṣṇu*.
Tantras, *Kāllottara*, *Kulārṇava*, *Lakṣaṇasamuccaya*, *Mātṛkābheda*, *Matsyasūkta*, *Siddhāntaśekḥara*, *Sūtasaṃhitā*, *Utpatti*, *Viśvasāra*.

Other Books, Journals and Records:

Archaeological Survey of India; Annual Report 1934-35.
Cindrapraśasti.
Cintāmaṇī (of unknown author).
Epigraphica Indica.
Gītā.
Indian Antiquary.
Khājurāho Stone Inscription.
Kalimpur copper plate Inscription.
Viśvakoṣa (a Bengali lexicon).

INDEX

Ābhāsana, 145
Abhijñāna-śākuntala, 91
Abhimanyu, 54, 93
Abhinavagupta, 128, 132
Acala, 71
Ācāra, 99
Ācāraliṅga, 160
Ācārya, 158-61
Ādikoṭi, 149
Ādilīṅga, 60, 61, 68
Ādityanāga, 64
Ādityas, 81
Africa, 125
Āgama, 100, 148, 165
Agastīśa, 76
Age of Imperial Kanauj 93f
Aghora, 121-22
Āgneya, (liṅga), 71, 78
Agni, 1-4, 13, 24, 30, 44-47
Agniveśa, 63
Ahibrandhna, 73
Achicchatra, 94
Aiśvarya, 169
Aitareya Āraṇyaka, 2f
Aitareya Brāhmaṇa, 2
Aja, 73
Ajātaśatru, 55
Ākāśa (liṅga), 21, 70, 73, 91, 107, 114, 121
Akṛtrima, 70-1
Akṣapāda, 63
Alberuni, 95
Alexander, 52
Allālanātha, 72
Amaleśvara, 90
Amarakaṇṭaka, 90
Amarakoṣa, 47f.
Amarāvatī, 72
Āmardana, 132
Amareśvara, 72, 75-90
Āmrātakeśvara, 89
Aṃśuvarman, 93
Amṛteśa, 75
Amṛteśvara, 75
America, 116
Amoghavarṣa, 93
Analeśvara, 75
Ānanda, 131
Ananta, 104
Āṇava, 144
Āṇavopāya, 129
Aṅgasthala, 159
Aṅgiras, 62
Angiraseśvara, 74
Anhilvara, 95
Aṇiman, 169
Antakoṭi, 149
Antakeśvara, 74
Ap-liṅga, 73
(The) Arabian Sea, 124
Ārādhya, 152, 159
Archaeology of World Religion, 52
Ardha (āsana), 167
Ardhanārīśvara, 81, 94, 96
Arjuna, 66
Ārṣa (liṅga), 71, 80
Aruṇa, 29
Aruṇāditya, 131
Aryaman, 4, 45
Āryāvartta, 89
Āśāgaja, 76
Āsana, 166

Aśani, 12, 15, 56-57
Aśauca, 88
Asia, 125
Aśoka, 51-52
Assam, 88
Āsuri, 62
Āśvalāyana-Gṛhyasūtra, 33, 35, 63
Aśvamedha, 52
Atharvan, 30
Atharvaveda, 3, 8-10, 13, 23, 34, 38f, 39f, 44-5, 56, 85, 121
A-Tien-P-chihlo, 94
Atri, 62-63
Atrīśvara, 74
Aṭṭahāsa, 63, 89
Avanai, 96
Avantipura, 95
Avantivarman, 95-96, 137
Avimukta, 75
Avimukteśvaraliṅga, 59-61, 69, 88-98
Ayogandheśvara, 74, 89
Ayodhyā, 54, 61, 64
Ayuta, 84

Bāgevādi, 152
Baladeva, 152
Balarāma, 61
Balavandhu, 62
Bāṇa (Bhaṭṭa), 66-68, 76-77, 92
Bāṇaliṅga, 68, 76-78, 113
Banerjea, J. N., 51-52
Baṇeśvara, 75
Bānglā Desh, 96
Benjig, 161
Baroli, 94
Basugupta, 128-32, 137
Bengal, 94, 97
Beṇimādhava, 100
Bhadrakarṇa, 90
Bhadrakarṇeśa, 75
Bhadrakarṇeśvara, 90
Bhadreśvara, 72
Bhāgalpur, 97
Bhāgavatapurāṇa, 21, 54, 61, 86, 119f, 123
Bhagīratha, 87
Bhairava, 73, 96, 124, 128, 138
Bhairavācārya, 67
Bhallavin, 63
Bhandarkar, R. G., 10, 23-48, 85, 128-29, 159, 163
Bhappaṭa, 95
Bhappāṭeśvara, 95
Bharabhūteśvara, 76
Bharadvāja, 99
Bhārata War, 54, 61, 123, 165
Bhārgava, 62
Bharttṛvaddha, 93
Bhāskara, 130
Bhāskaraliṅga, 109
Bhāskaravarman, 92
Bhasmagātra, 90
Bhava, 3, 4, 9, 12, 15, 16, 23, 24, 31, 47, 57, 85, 90, 114-15
Bhāvaduṣṭa, 166
Bhāvaliṅga, 159-60
Bhavānīpati, 93
Bhavānīśa, 76
Bhava-Śarva, 23-24
Bhaveśvara, 75
Bhīma, 56-57, 114-15
Bhīmaśaṅkara, 72
Bhīmeśvara, 72, 75, 90
Bhogeśvara, 72, 90
Bhṛgu, 98
Bhṛgukaccha, 93, 98
Bhṛṅgin, 160
Bhṛtyācāra, 156
Bhurbhuva, 90
Bhūta, 37-8, 57
Bhūtapati, 9, 31, 37-40, 56-57, 87
Bhūteśa, 95
Bhūteśvara, 75, 96
Bhūteśvarakṣetra, 90
Bimbisāra, 55
Brahma, 71
Brahmabhāga, 80
Brahmacarya, 155
Brahmagiri, 72
Brahmajñāna, 81
Brahmakhaṇḍa, 54
Brahmaliṅga, 73
Brahmaloka, 67
Brahman, 2-3, 18, 23, 54, 59, 60, 74, 85, 91, 103-10, 113, 119, 122,

134, 141
Brāhmaṇa, 127
Brāhmaṇāvād, 94
Brahmāṇḍapurāṇa, 121
Brahmasūtra, 100
Brahmavaivarttapurāṇa, 54, 119f, 120, 125
Brahmeśa, 75
Brahmeśvaraliṇga, 72, 74, 76
Brātya, 11
Bṛhadaśva, 63
Bṛhadbala, 54
Bṛhaddevatā, 4, 45, 58
Bṛhaspati, 63, 73
Bṛhaspatīśvaraliṅga, 73, 76

Caitanya, 142
Caitra, 75
Cakreśvara, 150
Cala, 71
(The) Calcutta Review, 62f
Caṇḍāla, 87
Caṇḍeśa, 73
Caṇḍī, 33, 53
Caṇḍīśa, 75
Caṇḍīśvara, 74, 89
Candraśekhara, 73
Candreśa (liṅga), 73, 76
Candreśvara, 75
Caparace, 93
Cape Comarin, 88
Caraliṅga, 160
Cārvāka, 143
Caturvedeśvara, 74
Caturyugas, 62
Ceylon, 124
Chāgala, 63
Chāgalāṇḍa, 89
Chāhamāna, 93
Chālukya, 93, 98, 100
Chāmuṇḍarāja, 93
Chandel, 93
Chāndogyopaniṣad, 2, 120f
Chandragupta, 51, 55
Chandrāvatī, 94
Chauhān, 93
Chaulukya, 95
Chāyāpatha, 21
Chicago, 116
Chidambaram, 73
Chola, 97
Christ, 53
Choudhury Nirajakanta, 52, 67
Cūḍākaraṇa, 156
Cidāmbarapuram, 90
Cidānanda, 148
Cindrapraśasti, 99
Cintāmaṇi, 164
Citābhūmi, 72
Cyavana, 63, 74

Dadhivāmana, 62
Ḍākinī, 72
Dakṣayajñavināśa, 161
Dakṣa Prajāpati, 61, 75, 111-12, 161
Dakṣeśa, 76
Dakṣeśvara, 61, 75
Dakṣiṇāmūrtti, 73
Daiva, 71
Daṇḍaka forest, 92
Daṇḍimuṇḍīśvara, 63
Daṇḍin, 66, 90-92
Daṇḍīśvara, 75
Dāraṇa, 84
Dārbhāyaṇi, 63
Darśaka, 62
Dāru, 107
Dāruka, 63
Dāruvana, 72, 106-08
Daśakumāracarita, 66, 91
Daśāśvamedheśvara, 76
Devadāruvana, 90
Devadāsa, 63
Devadeva, 74, 89, 92
Devaheti, 3-4
Devakī, 86
Devala, 63
Devaliṅga, 73
Devāram, 97
Development of Hindu Iconography, 52
Devikā, 77
Devakīputra, 90

Devīmāhātmya, 53
Dhaṅga, 93-94
Dharaṇīvarāha, 90, 93
Dharma, 40, 81
Dharmapāla, 94
Dharmeśa, 75-76
Dhruva, 21, 74
Dhruveśvara, 74
Ḍhuṇḍi, 76
Ḍhuṇḍirāja, 89
Ḍhuṇḍīśvara, 93
Dhyāna, 158
Digambara, 41
Dīkṣā, 156-57
Dīpteśa, 75
Dīpteśvara, 90
Divodāsa, 59, 73, 89
Drākṣārāmeśvara, 72
Dramicandreśa, 76
Drāviḍa, 97
Dundubhi, 62
Duratikrama, 62
Durdara, 62
Durga, 53
Durgā, 41, 119-20
Durmukha, 62
Durvāsas, 130-32

Early Chauhan Dynasties, 93f
Ekajānu (āsana), 167
Ekaliṅga, 98
Ekapāda, 73
Ekarāma, 152, 158
Ellora, 100
Epigraphica Indica, 92-94f
Europe, 125

Fa-Hien, 55
Fa-la-wa, 94
Fergusson, James, 94f

Gaganaśiva, 100
Gajāsura, 41-42, 61, 74
Gajamardana, 73
Gājāyana, 52
Gaṇācāra, 156
Gaṇapatikhaṇḍa, 54
Gaṇḍakī, 50
Gandhaliṅga, 83
Gandhamādana, 90
Gāndhāra, 125
Gandharva, 86, 168
Gaṇeśa, 76, 92, 160
Gaṇeśvara, 76, 160
Gaṅgā, 75, 77
Gaṅgādvāra, 90
Gaṅgāsāgara, 90
Garbhādhāna, 156
Garga, 62-63, 165
Gārgya, 99, 165
Garuḍapurāṇa, 83
Garuḍeśa, 76
Garutman, 2, 17f
Gāthapati, 10, 34, 44
Gautama, 63, 99
Gautamītala, 72
Gayā, 89
Gayatrītantra, 157
Ghaṇṭākarṇa, 74
Ghṛṣṇeśa, 73
Giriśa, 35-36
Giriśanta, 36
Giritra, 35, 37
Gītā, 53
Gokarṇa, 63, 89
Gokarṇeśa, 76
Golaliṅga, 80
Gondra, N. B., 73f.
Gopa, 30, 86
Goprekṣa, 75
Gotra, 158-61
(The) Great Bear, 107, 109
Gṛhapati, 95
Gṛhyasūtras, 32-35, 86
Griffith, R. T. H,, 27-28
Guhāvāsin, 63
Gujrāṭ, 95
Guṇakāmadeva, 93
Guṇaratna, 99
Guruliṅga, 160

Haihayas, 120

Haldar, R.R., 52
Hansat plates, 93f.
Harappa, 67-8
Hareśvara, 74, 89
Haribhadra, 99
Harihara, 73
Haricandakṣetra, 76
Harikeśesvara, 76
Hariścandra, 90
Hariścandreśvara, 74
Harṣa (vardhana), 67, 92
Harṣacarita, 67, 92
Harṣanātha, 93
Harṣita, 90
Harṣitakṣetra, 90
Hāṭākeśa, 75
Hāṭakeśvara, 72, 90
Hāthibāḍā Inscription, 52
Hemādri, 80, 82f.
Hemakūṭa, 90
Hemāvatī, 99
Himādrīśvara, 90
Himālaya, 36, 64, 72, 74, 87, 92, 131
Himastheśa, 75
Hiraṇyagarbha, 18, 75
Hiraṇyakeśi-Gṛhyasūtra, 32
Hiraṇyanābha, 63
Hu-Enth-Sang, 55, 93, 74
Hultzsch, E., 98f.
Hymns of the Rgveda, 27

Igatpurī, 99
Indian Antiquary, 92f, 83f, 98f
Indian Review, 8f
Indra, 2, 4, 78, 121
Indraliṅga, 78
Indreśvara, 76
(*The*) *Indus Civilization*, 67
Īśa, 114
Īśāna, 12, 16, 17, 57, 71, 75, 81, 85, 115, 121-23, 160
Īśānaśiva, 100
Īśāneśvara, 73-76, 90
Īśitva, 169
Iṣṭaliṅga, 159
Īśvara, 143
Itihāsa, 120, 126

Jaigīṣavya, 62
Jaigīṣavyeśvara, 76
Jālandhara, 93
Jalāṣabheṣaja, 10, 47, 58
Jaleśvara, 89
Jambukeśa, 76
Jambukeśeśvara, 76
Janaka, 74
Janakeśvara, 74
Jaṅgama, 152, 161
Japa, 158
Jaṭāmālin, 73
Jātibheda, 127
Jaṭideva, 89
Jaṭin, 74
Jayanta, 89
Jayanteśvara, 74
Jaypur, 96
Jhālarapātana, 94
Jīvanāśva, 63
Jñānaśakti, 133
Jñānasaṃhitā, 64, 72, 103, 105, 106f
Jñāneśa, 75
Jvālāmukhī, 90
Jyeṣṭha-Rudra, 95
Jyeṣṭheśa, 76
Jyeṣṭheśvara, 75-76
Jyotirliṅga, 61, 73, 88, 103-106, 113

Kāceśvara, 76
Kadambagolakanyāya, 133
Kādambarī, 92
Kadrudra, 10, 32, 35
Kailāsa, 36, 37, 61, 64-65, 69, 88, 100, 120, 131
Kailāsādhipati, 73
Kairāta, 73
Kakandha, 63
Kākaraṅga, 80
Kāla, 75, 142
Kalā, 142, 160
Kālāgnirudra, 81
Kalahasti, 73, 90
Kālāñjāra, 89
Kalāpa-vyākaraṇa, 119f
Kālarājeśvara, 76

Kālāri, 160-61
Kalaseśa, 75
Kalaseśvara, 76
Kāleśa, 76
Kāleśvara, 72, 90
Kalhana, 93f
Kali, 92
Kali Age, 62, 72, 83, 130
Kālidāsa, 91-92
Kālikāgartta, 68
Kālikāpurāṇa, 110
Kaliṅgeśvara, 76
Kaliyuga, 123
Kallaṭa, 128, 130, 137-38
Kālottara, 81-83
Kalpa, 122
Kalyāna, 152
Kāma, 37, 41
Kāmarūpa, 92
Kāmeśa, 75-76
Kāmeśvara, 74
Kaṇāda, 99
Kaṇakhala, 90
Kanauj, 94
Kāñcī (puram), 72-73, 90, 98
Kandarāditya, 97
Kandārīya Mahādeva, 94
Kandukeśa, 76
Kandukeśvara, 74
Kaṅga, 62
Kaṇiṣka, 99
Kapāleśa, 75
Kapāleśvāra, 99
Kāpālika, 101
Kapālīśvara, 90
Kaparddin, 45
Kaparddīśa, 74, 76, 89
Kaparddīśvara, 74
Kapila, 62
Kapittha, 80
Karahāṭa, 100
Karavīrakṣetra, 90
Karhād, 100
Karkota(ka), 93, 95
Kārohaṇa, 99
Kārttikeśa, 92
Kārukasiddhānta, 101
Karuṇeśvara, 75
Kāruṇikasiddhānta, 101
Kāśi, 72, 89
Kāśikhaṇḍa, 59, 60, 69, 74-76
Kaśmīr, 54, 88-89, 93, 95, 101, 128, 131, 137
Kaśyapa, 63
Kātyāyana, 51, 55, 74
Kātyāyanasaṃhitā, 51, 55
Kaubera, 71
Kauruṣa, 99
Kauruyya, 165
Kausalya, 63
Kaustubha, 79
Kauṭilya, 51
Kāyārohaṇa (kṣetra), 90, 165
Kāyāvataraṇa, 165
Kedāra, 62, 72, 75, 90
Kedārakhaṇḍa, 71f, 106, 108, 189
Kedārakṣetra, 90
Kedāreśa, 76
Keśava Kāśmīrī, 100
Ketu, 63
Kutumat, 62-63
Ketuśṛṅga, 62
Khājuraho, 93-94
Khandela, 94
Khecari, 149
Kheṭapāla, 135-36
Kirāta, 90
Kirātakṣetra, 90
Kirāteśvara, 75, 90
Kokkala, 93, 95
Koṭiśāṅkara, 72
Koṭīśvara, 90
Kratha, 37, 41
Kratvīśvara, 74
Kṛṣṇa (Vāsudeva), 61, 65, 86-87, 100
Kṛtrima, 70-71
Kṛttivāsas, 41, 71
Kṛttivāseśvara, 42, 61, 74, 76
Kṣemagupta, 96
Kṣemagupteśvara, 96
Kṣemarāja, 129-32, 140, 150
Kṣemendra, 137
Kṣetranātha, 73
Kubera, 65
Kuberaliṅga, 79

Kukkuṭeśvara, 74, 89
Kulakuṇḍalinī, 39
Kulārṇavatantra, 117
Kumāra, 12-13, 17, 63
Kumārasambhava, 91
Kumbhaka, 166
Kumbhala, 63
Kumbhāṇḍa, 63
Kunetraka, 63
Kuni, 63
Kunivāhu, 63
Kurukṣetra, 89
Kuśa, 63
Kuśarīra, 63
Kuśika, 63, 98-99, 165
Kuśindhara, 63
Kuṣmāṇḍa, 80
Kuthumi, 63
Kuyyadevī, 96
Kuyyadevīśvara, 96

Lakṣaṇakāṇḍa, 80
Lakṣaṇasamuccaya, 83
Lakṣmaṇa, 54
Lakula, 100-101
Lakulāgamasamaya, 100
Lakulasiddhānta, 100
Lakuleśa, 99
Lālaguṇa Mahādeva, 94
Lalitāditya, 95
Laliteśvara, 72
Lambakeśa, 62
Lambākṣa, 62
Lambodara, 62
Lāṅgala, 75
Lāṅgalin, 63
Lāṅgalīśa, 76
Laṅkā, 64, 75, 90
Lāṭa, 66
Layeśa, 76
Liṅga, 42, 45-46, 50, 54, 58-61, 64-66, 69-85, 88-92, 97, 103-07, 110-13, 160
Liṅgācāra, 156
Liṅgapurāṇa, 15, 61-63, 109, 122, 165
Liṅgāyata, 152, 159-62
Liṅgasthala, 159
Lokākṣi, 62-63
Lolārkeśa, 76
Lamaśa, 74
Long-kie(ka)-ho, 94

Mackay E., 67-68
Madhukeśvara, 89
Madhupiṅga, 63
Madhyameśvara, 75-76, 90
Mādhyamikas, 143
Madhyavikāśa, 149
Madirāja, 152
Mādhurā, 98
Magadha, 92
Mahābala, 63
Mahābhārata, 16, 41, 50-57, 61, 65, 87, 104
Mahābhāṣya, 91
Mahābrataliṅga, 89
Mahādeva 4, 12, 15, 16, 45, 57, 74-76, 85-86, 94, 99, 113-15, 129, 164
Mahādevamukha, 123
Mahādeveśvara,
Mahākāla, 72, 74, 81, 89, 91-92
Mahālakṣmīśvara, 76
Mahāliṅga, 75, 160
Mahānādeśvara, 74, 89
Mahāpadmananda, 52-55
Maharṣiliṅga, 73
Mahārthamañjarī, 150
Mahārāṣṭra, 99-100
Mahātejas, 74, 89
Mahāvrata, 74
Mahāvyāhṛtihoma, 13
Mahāyogīśvara, 74, 89
Mahendra (mountain), 68, 89
Mahendrapāla, 93
Maheśvara, 19, 75, 94, 99-100
Maheśvarakhaṇḍa, 86, 106, 108
Maheśvarakṣetra, 90
Maheśvarapura, 94
Mahiṣāsura, 41
Mahotkaṭeśvara, 74, 89
Maitryāyaṇī-saṃhitā, 1f, 4, 11, 38f
Maitreya, 99
Majumdar, R.C., 93f, 96f

Makhāri, 160-61
Makheśvara, 76, 89
Mālava, 92
Mallikārjjuna, 72, 90
Mālwa, 93-94
Mānasa, 71
Mānasāra, 92
Mandākinī, 67
Maṇḍala, 157
Maṇḍaleśvara, 89
Mandara, 60-61
Maṇikarṇīśa, 75-76
Maṇikkhavasagar, 97
Manipur, 93
Manu, 153, 156
Marīcīśvara, 74
Mārkaṇḍa, 76
Marujāṅgala, 89
Marukeśvara, 75, 90
Mārkaṇḍeyapurāṇa, 33, 53
Marulasiddha, 158
Marutkuṭa, 89
Maruts, 3, 7, 10, 27-8, 34, 37-8, 45-8
Marutteśa, 76
Mātalīśa, 74
Mataṅga, 137
Mataṅgaśāstra, 137
Mātariśvan, 2f
Maṭha, 161
Mātṛkābhedatantra, 58, 61, 69
Matsyasūkta, 82-3
Maurya, 50-1, 55
Māyā, 20, 103, 144
Medhapati, 10, 34, 44
Megha, 62
Meghadūta, 91
Meghavāhana, 62
Miḍhu(s), 29
Mīmāṃsā, 36
Mithilā, 74
Mitra, 2, 24-6, 38, 44-5, 63, 165
Mitra Sisir, 94f
Mitraśarman, 95
Mitreśvara, 95
Mohenjo-Daro, 67-8
Mokṣeśa, 76
(The) Mother, 52-3f, 68f, 91
Mṛḍha, 85
Mṛtyuñjaya, 80, 83
Mudrārākṣasa, 42, 92
Mūlanātha, 95
Mūlarāja, 93, 95
Muninātha chilluka, 99
Mysore, 99

Nāgarāsi, 100
Nāgaśiva paṇḍita, 100
Nāgavardhana, 99
Nāgeśa, 72-3, 76
Naimiṣāraṇya, 89
Nairta(liṅga), 71, 79
Nairteśvara, 72, 75
Nakuleśa, 61-3
Nakuleśa-Pāśupatadarśana, 15, 61, 164
Nakuleśvara, 75
Nakulīśa, 165
Nakulīśvara, 90
Nala, 61
Naleśa, 61, 76
Naleśvara, 75
Nambir Andar Nambir, 97
Namucīśvara, 76
Nandas, 55
Nandikeśa, 75-6
Nandin, 45, 99, 152, 160
Nandīśaliṅga, 81
Nandivaktra, 124
Nārada, 152
Nāradeśvara, 76
Nārāyaṇa, 52-3
Nārāyaṇapāla, 97
Narendraprabhā, 95
Narendreśvara, 95
Narmadā, 50, 68, 72, 75-9
Nārmadaliṅga, 77-8, 113
Narmadeśvara, 76
Nāsik, 99
Naṭarāja, 96
Navaratnasabhā, 91
Nepal, 68, 90, 93
Niḥsyanda, 137
Nīlakaṇṭha, 80, 89, 151
Nīlakaṇṭheśvara, 74

Nilalohita, 113-14
Niramitra, 62
Nirukta, 1, 4, 14, 30, 163
Niṣada, 61
Niṣāda, 11, 41, 43
Nivāseśa, 76
Nivāseśvara, 76
Niyati, 142
Nyāyasūtras, 99

Omkāra, 72, 75
Omkāreśvara, 76

Padigan, 97-8
Padma (āsāna), 167
Padmapurāṇa, 42, 54, 62, 65, 82, 83f, 86
Pālaka, 71
Palāśa, 149
Pallava, 98
Pañcamas, 160-62
Pañcamaśālins, 161
Pañcarātrikas, 143
Pañcaśikha, 62
Pāṇḍava, 53-4, 57, 61, 65
Paṇḍitārādhya, 152, 159
Pāṇḍya, 98
Pāṇini, 50, 53, 91
Parameśvara, 72
Parāśakti, 140
Parāśara, 62
Parāśareśvara, 74
Pārāśarī, 52
Parāsavas, 63
Pāraskara-Gṛhyasūtra, 32
Paraśurāma, 55, 120
Parātriṃśikā, 128
Parbagupta, 96
Parbagupteśvara, 96
Parjanya, 16
Parimala, 150
Parvateśa, 76
Pārvatī, 75, 96
Pārvatīśvara, 74-5
Pāṣaṇḍa, 154
Paśu, 14-5, 163-65
Paśupa, 27-8
Pāśupata, 62, 65, 94, 98-01, 165-68
Paśupati, 9f, 12-5, 57, 61-5, 73, 75-6, 85-7, 90-3, 114-15, 163-65
Patamāra, 95
Patañjali, 45-6, 50-5, 91
Pavaneśvara, 72
Periyapurāṇa, 97
Pillai, 98
Pitāmaheśvara, 74, 89
Pītavāsas kalpa, 122
Pitrīśa, 76
Plakṣa, 63
Prabara, 161
Prabhāsa, 89
Prabhākaravardhana, 67
Prajāpati, 3f, 12, 16, 19
Pralambaka, 62
Prāṇaliṅga, 159-60
Prāṇapratiṣṭhā, 118
Prāṇatoṣaṇitantra, 70f, 71f, 77-9f, 80, 81-3f
Praṇaveśvara, 90
Praśastapāda, 99
Pratihāra, 93
Pratīśvara, 76
Pratyabhiyñāhṛdaya, 129, 140-42
Patyabhiyñāśāstra, 128-50
Pravāhaka, 63
Prayāga, 72, 89
Pṛthvīliṅga, 73
Prītikeśvara, 76
Pulaheśa, 74
Pulakeśin, 98-9
Pulastyeśa, 74
Purāri, 160-61
Puṣkara, 74, 89
Puṣyabhūti, 67

Rāghaveśvara, 61, 65, 76
Raghuvaṃśa, 91
Rājarāja Chola, 97-98
Rājarajeśvara, 76, 98
Rajshahi, 96
Rājasiṃha, 98
Rājasiṃheśvara, 98
Rājasthān, 94

Rājataraṅgiṇī, 93f, 95
Rākeśa, 76
Rājputanā, 98
Raktakalpa, 122
Rāma, 54, 61, 64-65
Rāmakaṇṭha, 137
Rāmānuja, 86, 100
Rāmāyaṇa, 64
Rāmeśa, 72
Rāmeśvara, 89
Rambheśa, 76
Rāṣṭrakūṭa, 100
Ratnavardhana, 96
Ratneśa, 75
Ratneśvara, 76
Rāvaṇa, 64-65
Rebanasiddha, 158
Recaka, 166
Regmi, D. R., 93f
Revatī, 61
Revatīśvara, 61, 76
Reveśa, 76
Ripuñjaya, 59
Ṛcīka, 63
Ṛṣabha, 62
Rudra, 1-23, 27-8, 56-8, 65, 73, 85, 109, 113-15, 122, 128
Rudrādhyāya, 40, 43
Rudrakoṭi, 80
Rudrālaya, 95
Rudraliṅga, 79
Rudramahālayakṣetra, 90
Rudra-Śiva, 23-4, 85
Rudreśvara, 75, 90
Rukmiṇī, 61, 87
Rukmiṇīśa, 61, 76
Ruṣṭa, 165

Sachau, E.C., 95f
Sadācāra, 156
Sadāśiva, 72, 77, 96, 124, 134, 140, 155
Ṣaḍdarśana-samuccaya, 99
Ṣaḍviṃśa-Brāhmaṇa, 54
Sadyojāta, 121-22
Sahasrākṣa, 29, 44, 74, 90
Sahiṣṇu, 63
Ṣaileśa, 75
Śaileśvara, 74
Śaivasiddhānta, 100
Śākambharī, 93
Śākra, 71
Śakti, 135, 160
Śālastambha, 93
Śālihotra, 63
Samajānu(āsana), 167
Sāmaveda, 4, 11, 38f, 54
Sāmba, 65
Śambuka, 63
Saṃhitā, 31
Śanaiścaraliṅga, 73
Sanaka, 62
Sanandana, 62
Sanātana, 62
Sanatkumāra, 62
Saṅgamāditya, 131
Saṅgameśa, 75
Saṅgameśvara, 76
Śani, 73
Śanīśvara, 76
Sañjaya, 53
Śaṅkara, 21, 90, 100
Śaṅkaragiri, 92
Śaṅkarapura, 96
Śaṅkarasaṃhitā, 153
Śaṅkara Varman, 96
Saṅkarṣaṇa, 52
Śaṅkhapād, 62
Sāṅkhyas, 143
Śaṅkukarṇa, 74, 89
Santara Ācāryas, 97
Saptagodāvaritirtha, 90
Saptarṣi, 73
Sarasvatī, 67, 86
Śārīraka, 101
Sārnath, 95
Sarva, 57, 62, 74, 85-6, 90, 115
Sarvajña, 62
Sarvaprāyaścittahoma, 13
Sarvatāta, 52-3
Sarveśvara, 72
Śaśāṅka, 92
Śaśibhūṣaṇa, 74
Śaśiśekhara (liṅga), 89
Śāstri, K., Vāsudeva, 73; Mallikār-

juna, 156; Madhusūdan Kaul, 129, 134, 137-38; Mukundarām, 128; P.R. Karibasava, 151
Śatapatha Brāhmaṇa, 1f, 4, 12, 14, 16, 17, 56-7, 113, 164
Śatarūpā, 62
Śātātapa, 61
Śātātapeśvara, 61, 76
Satī, 75, 110-12
Saṭīka, 62
Satīśvara, 75
Śaunaka, 4, 58
Saumyasthāna, 89
Saurāṣṭra, 72
Śavadvasu, 63
Savitṛ, 26, 47
Sāyaṇa, 2, 5, 6, 9, 24-7
Serpent Power, 39
Setuvandha, 73
Sharmā, Brijnarain, 96f
Shekhavatī, 94
Shiyoli, 73
Ṣiddhaliṅgas, 74
Siddhāntaśāstras, 97
Siddhāntaśekhara, 71f
Sidhpura, 95
Śikhaṇḍin, 63
Śikhareśvara, 72
Śīlavant, 161
Siṃhala, 72
Siṃhalanātha, 72
Sīra Tāluka, 99
Śiśṇa, 44
Śiśnadeva, 44-6
Śiśumāra, 21
Śītaleśa, 76
Śītaleśvara, 94
Śivācāra, 156
Śivadṛṣṭi, 128-37
Śivāgama, 155-56
Śivālaya, 73
Śivaliṅga, 42-4, 57-5, 102-06, 113, 119, 123, 156, 160, 165
Śivanābhiliṅga, 80
Śivapurāṇa, 64, 70-3, 86, 103-04, 126f
Śivasūtras, 129-32, 142
Śivasūtravārttika, 130-31
Śivasūtravimarśinī, 129
Śiveśa, 76
Siyaka, 95
Skanda, 50, 53, 160
Skandapurāṇa, 41-2, 59-0, 69, 71-4, 86, 89, 105-10
Skandeśvara, 74
Smara, 161
Smarāri, 161
Somādhi, 53
Somānanda, 128-36
Somanātha, 72, 95
Somaśarman, 63
Somaskanda, 73
Someśvāra, 72, 76
Someśvarasūri, 100
Śona, 67
Spanda, 129-33, 138-40
Spandakārikā, 129-30, 137-38
Spandaśāstra, 128-32, 137-38
Spandasūtras, 132, 137
Śrāvastī, 92
Śraviṣṭaka, 63
Śrīkaṇṭha, 74, 89, 130-31, 137
Śrīkaṇṭha Śivācārya, 100
Śrīṇātha, 132
Śrīśaila, 68, 72, 89
Śrīvatsa, 79
Sthaleśvara, 90
Sthaṇḍila, 66
Sthāṇu, 74, 89
Sthāṇvīśvara, 67
Śubheśvara, 76
Śudāman, 62-3
Sugandhā, 96
Suhotra, 62
Śukra, 73
Śukreśa, 74
Śukreśvara, 73, 76, 89
Śūlagava, 32, 35
Śūlaṭaṅka, 74, 89
Śūleśvara, 76
Śūlin, 63
Sumantu, 63
Sumukha, 62
Sundara, 97
Sūra, 96
Suratha, 53

Sureśvara, 96
Susthita (āsana), 167
Sutāra, 62
Sūtasaṃhitā, 68, 76, 78
Sūtra (literature), 32, 50, 53
Suvāhana, 62
Suvarṇakṣetra, 90
Svargadvāreśvara, 75
Svarlīna, 75
Svarlīneśvara, 76
Svastika (āsana), 167
Śvāvaśva, 63
Svayambhū, 71, 75, 80, 90
Śveta, 62-3, 122
Śvetalohita, 62
Śvetamuni, 122
Śvetaśikha, 62
Śvetāśva, 62
Śvetāśvataropaniṣad, 17-1, 34-7, 39f, 46, 58-9, 86

Taittirīya Āraṇyaka, 3, 4, 8
Taittirīya-Saṃhitā, 28f, 29, 35f-37, 56
Tanjore, 73, 90, 98
Tantra, 58, 61, 70, 87, 116-17, 120-21, 126
Tantrāloka, 128
Tāntrikas, 144
Tapodhana, 62
Tārakeśa, 75
Tārakeśvara, 75-6
Tatpuruṣa, 121, 122
Tejoliṅga, 73
Terambā, 131
Thāneśvara, 92
Tirumalar, 97
Tirunanasambandha, 97-8
Tiruppadīyam, 98
Tiruvanaikail, 73, 90
Tiruvaṇnamalai, 73
Tiruvarur, 73
Tiruvasagam, 97
Tridaṇḍin, 89
Trika, 132
Trilocana, 75-6, 90
Trilocaneśvara, 75
Tripura, 161
Tripurāntaka, 72-4, 89
Tripurāri, 81
Tripureśa, 75
Tripureśvara, 96
Trisandhyakṣetra, 89
Trisandhyeśvara, 76
Triśūlin, 89
Tryambaka, 89, 129-37
Tryambakāditya, 130-32
Tryambakaliṅga, 72

Uccāṭana, 84
Udaypur, 98
Uddyota, 50, 90
Ugra, 12, 15, 57, 62, 75, 85, 90, 114-15
Ujjayinī, 72, 89, 91
Uluka, 63
Umākānta, 73
Umāvaktra, 124
Undikavaitaka, 93
Upamanyu, 87
Upanayana, 157-59
Upaniṣadś, 5-6, 20, 91, 97, 134, 141
Upapañcama, 161
Upaśāntaśiva, 76
Upaśānti, 76
Uśanas, 63
Uṣas, 12, 17, 24
Uśika, 63
Utathya, 63
Utpala, 93, 95
Uttāna (āsana), 167

Vācaspati Miśra, 101
Vaidyanātha, 72, 93, 95
Vāidyanātheśvara, 64
Vaikuṇṭha, 72
Vainateya, 79
Vaiśeṣika, 100
Vaiśeṣikasūtras, 99
Vaiṣṇavaliṅga, 79
Vaiṣṇavism, Śaivism and minor religious systems, 23-4f, 27f, 29-2f, 35f, 38f, 41f, 44f, 45f, 85, 91, 98f,

128f, 132f, 159f
Vāgi-Lakula, 100
Vāhaccheda, 149
Vājasaneyī-saṃhitā, 28f, 40, 43
Vajrabāhu, 44
Vakāra, 4
Vākpatirāja, 93
Valabhī, 92
Vālin, 63
Valkaleśvara, 100
Valmīkanātha, 73
Vālmīki, 64, 86
Vāmadeva, 63, 121-22
Varāhamihira, 91
Varāhapurāṇa, 104
Varaṇā, 94
Vārāṇasī, 42, 59-1, 65, 68-9, 72-4, 86-0, 94
Vardhiviṣaya, 95
Varṇāśramadharma, 87, 127, 154, 155, 161
Varṣāditya, 131
Vārttika, 51
Varvarin, 63
Varuṇa, 2, 4, 24-5, 38, 44, 45, 71-2, 124
Varuṇaliṅga, 79
Varuṇeśvara, 72
Vasava, 151-52
Vasavapurāṇa, 97f, 151-52
Vasiṣṭha, 63
Vasiṣṭheśvara, 74, 76
Vāskala, 62
Vāsudeva, 52-3, 86, 143, 165
Vastrāpatha, 90
Vatsa, 63
Vātsyāyana, 99
Vāyavya (liṅgs), 71
Vāyu, 15, 24
Vāyuliṅga, 73, 79
Vāyupurāṇa, 14, 61, 62, 113, 165-66, 168-69
Veda, 3, 23, 34, 36, 39-0, 43-5, 85-6, 108-09, 120, 126, 161, 164
Vedāri, 161
Vedaśiras, 63
Vedavyāsa, 87
Vedhā, 157
Vibhāṇḍeśvara, 76
Vīcitaraṅganyāya, 133
Vidhīśa, 76
Vidyā, 76, 142, 151
Vidyeśvarasaṃhitā, 105f
Vijaya, 74, 89
Vijayeśa, 96
Vijjala, 152
Vijjalarājacarita, 152
Vijñānabhairava, 149
Vikalpakṣaya, 149
Vikāśa, 62
Vikeśa, 62
Vikramāditya, 91
Vikrama Era, 98
Vikramorvaśīyaṃ, 91
Vimaleśa, 76
Vimaleśvara, 89
Vimarśana, 145
Vinateśa, 76
Vināyakeśvara, 74
Vindhya, 72, 90
Vindhyeṣa, 76
Vipāśa, 62
Vīrabhadra, 96
Virajas, 63-3, 90
Vīramitrodaya, 81
Vīraśaiva, 97, 151-61
Vīraśaivasadācārasaṃgraha, 156-57
Vīreśvara, 75
Virūpākṣa, 67, 72, 75, 90, 96
Viśākha, 50
Viśākhadatta, 42, 92
Viṣṇu, 2, 19, 21, 23, 50, 54, 79, 85-6, 103-06, 109-12, 119, 126
Viṣṇudharmottara, 43, 116, 117f-18, 121, 123-27
Viṣṇugupta, 55
Viṣṇupurāṇa, 43, 61, 116
Viśvakarman, 20, 34, 75
Viśvakarma-vāstuśāstra, 73, 90
Viśvakoṣa, 15, 107f, 164
Viśvakarmeśvara, 75
Viśvanātha, 87, 94
Viśvārādhya, 158
Viśvarūpa, 53
Viśvasāratantra, 58
Viśvasthāna, 89

Viśveśa, 72
Viśveśvara, 72, 75
Viśveśvarārādhya, 152
Vitathya, 63
Vivekānanda (Swami), 116
Vṛddhakāleśvara, 74-6
Vṛṣabha, 160
Vṛṣabhadhvaja, 76
Vṛṣabhadhvajakṣetra, 90
Vṛṣārūḍha, 73
Vṛṣeśa, 75
Vṛṣeśvara, 90
Vṛtra, 3, 9, 39, 45
Vudha, 73, 143
Vudheśvara, 73
Vyāghreśvara, 74, 76

Watters, 94f
Weber, 54
Wema Kadphises, 45, 99
Winternitz, 54f

Yadu, 61, 116
Yājñavalkya, 77, 87, 90
Yājñavalkya-saṃhitā, 68, 77f
Yajñeśa, 76
Yajñeśvara, 74
Yajurveda, 3-5, 11, 28, 32, 34, 36, 40, 43-4, 54, 65, 85-6
Yama, 2, 24, 45, 72, 8 1, 121, 124
Yamaliṅga, 90
Yamaleśvara, 76
Yāmya (liṅga), 71, 78
Yamunā, 77
Yamuneśa, 76
Yāska, 1, 4, 14, 30, 163-64, 168
Yatīśvara, 63
Yayāti, 61
Yayātīśa, 61, 76
Yoga, 99, 149, 167, 168
Yudhiṣṭhira, 53, 65
Yugāvatāra, 123

Rabindra Kumar Siddhantasastree had all along an extraordinary brilliant academic career. Besides being a Premchand Roychand Scholar (Calcutta, 1955) he is a holder of five Tirtha and seven Shastree titles. He is an author of a number of books and is at present lecturer in the Department of Ancient Indian History and Culture, University of Calcutta.

Jacket by Avtar Singh

Munshiram Manoharlal Publishers Pvt. Ltd.
New Delhi
Website: www.mrmlbooks.com

ISBN 81-215-1172-0
9788121511728
Rs 650